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THE PROBLEM OF BAPTIST PROGRESS.

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The Baptist people have come to the day of their greatest opportunity. For many centuries, the currents of human thought ran contrary to Baptist ideas. During those centuries, hostile institutions, secular and ecclesiastical, crystallized into almost impenetrable walls, shutting out the influence and the light of truth from the greater part of the human race. By long continued processes, the Romish hierarchy developed into its present form. It is not an institution, emanating from the New Testament: but a colossal human structure, directly opposed to the New Testament in its fundamental proposition. For centuries, Romanism moved steadily toward the inevitable promulgation of the infallibility of the Pope. This dogma lay in the heart of Rome long before it was proclaimed.

The spirit, life and purpose of "the church", as Romanism is called in history, led to the union of church and state, for in no other way could the purpose and the supposed destiny of "the church" be realized. The union of church and state meant the domination of the state by the church, as the soul and the mind dominate the body. A study of the vast organism of the Romish hierarchy, its spirit and movements, leads to the inevitable conclusion that universal dominion over the human race is the heart of Rome. This dominion is to extend to the mind, the soul and the body of every human being, and to every human relation.

For centuries, the world was oppressed, repressed and educated to the Romish program. This could not be done, if men were left to think and act for themselves. Therefore, by degrees and for centuries, there went on a process of merging the individual conscience and responsibility into the corporate conscience and responsibility. Mr. Bryce, British Embassador

to Washington, in his very informing book, "The Holy Roman Empire", devotes especial attention to this feature of Romanism. The completion of this process effaced the individual, and cleared the way for the monstrous doctrines and practices of the dark ages. The merging of the individual conscience into the church conscience, made the sale of indulgences possible, and anything else the Pope might favor. It carried the fateful doctrine that the people lived, moved and had their being for the church, reversing in toto the New Testament concept that churches are by and for individuals. It gave ample foundation for the persecutions, which tried the saints through centuries of blood. In short, this doctrine completely reversed the whole current of New Testament teaching and enthroned Antichrist amid the splendors of gold and scarlet and purple in the city of the Caesars.

The Reformation was a break away from Rome. It was the crash of the vast superstructure of corruption, which was no longer able to bear its own weight. But, while the reformers came out of Rome, there was much of Rome that did not come out of them. Indeed, they brought away with them many of the worst errors of Rome in forms more or less modified. I would be understood as stating these historical facts for the purposes of this discussion and not as wantonly depreciating great bodies of people, who acted in the light they had.

For purposes of information, it needs to be said that when Luther, Calvin, Knox, and other of the reformers ceased from labors, they left behind them incompleted tasks, and their work was imperiled to the limit by the Romish doctrines they put the seal of their approval on. They died, and after their followers struggling between Rome and the New Testament: between an infallible Pope and an infallible Book. And they planted in the heart of their systems the germs, which, unchecked, would develop, overspread and destroy everything vital they loved. Infant baptism, the masterpiece of Rome, with its correlative, baptismal salvation, has in it all the elements necessary to obliterate New Testament Christianity from the earth. It destroys, by a deft process of supplanting, the very first postulate of Christianity—Individualism. It

shifts the responsibility of obedience in baptism from a believer to an unconscious infant, and merges this individual duty into a parental duty.

The doctrine of the union of church and state, together with the hierarchal church governments, and other features of the Reformed churches, are all the remains of Romanism in bodies which bear unmistakable marks of their maternal ancestry.

Against Romanism in the "mother church", and in any and all churches, the Baptists present the New Testament as the law of Christianity. Between the Baptist position and that of Rome, there is an irreconcilable opposition. If the New Testament is the infallible and unchangeable law of Christianity, there is not a square inch of standing ground for Rome, and to this proposition the Pope himself would assent. Against the infallibility of Romanism, with its vast array of clergymen of varying degrees, from Cardinals down, its pomps, its formulas, its solidarity, as one indissoluble body, in which are merged the consciences, the hopes, the responsibilities of all its subjects, the Baptist opposes the New Testament, with its simplicity, its individualism, its democracy, its many simple churches, in which there are no superiors, but all equals. Thus we stand, with Protestants between these two positions, in harmony with neither, but influenced in opposite directions by each.

Up to 125 years ago, Baptists had a slim chance to propagate their simple faith. The whole civilized world was cumbered by vast ecclesiastical systems upheld by all the monarchies of the world. And more, these monarchies employed the secular power to levy tribute on all the people, including Baptists, for the support of these anti-scriptural orders. And not to stop at that, the sword was used, the dungeon and the fagot, to repress the people who stood for the New Testament order against the world.

The opening of America was doubtless God's plan for bringing on a better day for humanity. Here, in the wilderness, the people who hold the doctrines preached first in the wilderness of Judea, were to demonstrate afresh the power of truth to liberate an enslaved race. It was no accident that every

Baptist stood for the independence of the colonies. Their faith committed them to liberty. The war over, and religious liberty embedded in the constitution of the United States, by the efforts of Baptists, America set out on a far-reaching demonstration. The world had been tutored into the belief that neither state nor church could live unless they were bound together, so that the blood of each could flow through the veins of the other. All the hierarchical churches had inculcated this heresy, and all the monarchies had done the same. Against the whole of it, whether in Protestant or Popish communities, the Baptists opposed the unbound individualism of the New Testament, and the demonstration proceeded.

A little more than a century has passed, and democracy has made America the first nation of the world. And nowhere in the world are the vital forces of religion more felt than in this wide battle field of America, where every idea, doctrine and church rises or falls by the volition of the individual, unmolested by the state.

The Frenchman who gave to America the statue of "Liberty Enlightening the World", had a clear vision of the far-reaching and irresistible influence of the democratic demonstration going on in America.

Within a century, the spirit of individualism has largely subverted the old orders in Europe. France is democratic, has cast off Popery as an annex to the state, and has granted religious freedom. Italy has a constitution and enjoys free worship. Fifty years ago, Baptists were imprisoned in Germany. Recently, the Empress made a personal offering to a Baptist church in Berlin. Russia has granted a parliament and freedom of worship. Turkey is to have a Constitution. England is almost as democratic as America. Spain, Portugal and all the rest are coming on. We are in the early hours of the great day of individualism, for which our Baptist fathers, in dens and caves, in wildernesses and prisons, on gibbets and in flames, have prayed and waited.

In our own country, great and beneficent changes have come. The movements are everywhere toward the fundamental doctrines of Baptists, which is only saying that more and more,

the great Protestant communions are coming to recognize individualism in religion. Catholicism in America is undergoing modification, and in the same degree, is there an abandonment of infant baptism and other unscriptural and Popish doctrines. Ecclesiasticism is far less a power than it was even ten years ago. The Baptists have won their battle for the democracy of New Testament churches to an almost unthinkable extent. Immersion is freely admitted to be the New Testament form of Baptism by the great scholars of all communions, and it is believed in by vast numbers in all the denominations from the simple reading of the New Testament. There are tens of thousands in other denominations who are essentially Baptists, and do not know it.

It is a good sign of the times, that the violent and extreme sectarian spirit, which has magnified fictitious differences, is rapidly yielding to a broader, more Christian, and a far more practical spirit. An Episcopal bishop in Texas sometime ago said, that in the smaller towns there ought to be only three churches, Catholics, Baptists, because Baptists stand for distinctive principles, and another for all the other denominations. This is a sign of a wide, irresistible, and I think altogether healthy movement. Union is the largest feature of today. I hold that Baptists should encourage it, because it is right; but guide it to the right basis, and do this in no captious or partisan spirit, but in the wise, tender spirit of the Prince of Peace. It was related that when the infallibility dogma was passed by the Council in Rome, there was wild and tumultuous excitement in St. Peters. Many predicted the disruption of "the church" and dark forebodings were in many hearts. At the crisis, Archbishop, later Cardinal Manning, of England, pale with excitement, standing on an elevation, and holding aloft a copy of the dogma, said: "Let all the world go to bits, and we will reconstruct it on this paper". The old world of thought, of dogma, of ecclesiastical orders is going to bits, and the hour is filled to the limit with opportunity and peril.

Over against the Catholic hierarch's pronouncement, loyal Baptists will lift the Bible, and say by the grace of the good

spirit of the Master we will reconstruct the world on the New Testament as the law of Christianity.

Let no Baptist refuse to recognize the signs of the times, and let no one misinterpret these signs. If the advocates of a Christianity, springing out of the New Testament, and limited by it, are wise to-day and true to their own principles, they may soon see such enlargement as will make them glad.

The real problem of Baptist progress lies in a preaching of the present truth, the truth the times and circumstances call for, in the spirit of the truth. We should reverently, fairly and lovingly deal with a great situation for the good of our fellow Christians and the world. It is not a time for captious criticism, but for wise deliberation and judicious action. And, above all, now is the time for Baptists to stand confidently on their own platform with both feet. We will be utterly unwise, if we do not, within the limits of truth, encourage the rising spirit of unity. We need not fear what the Savior prayed for—the unity of His people. Of all people in the world, Baptists, if they are loyal and true, are best prepared for what is coming. We have no complex and unwieldly ecclesiasticism to embarrass us, as have some others. We have no cast-iron standards to maintain. We do, indeed, have written Articles of Faith, but we are not bound to them in that written form. The truth is just as good written another way. We are bound to nothing but the Word of God. Although we do have a history, largely written in blood by our opponents, yet we are by no means bound to maintain an historic succession. We can stand on the New Testament, pure and simple, and thus doing, we are ready for all comers who are willing to accept it as the law of Christianity, and walk with us in the simple order of God's house.

The Baptist position lends itself in other ways to the situation we are in. It is the deepest doctrine of the New Testament, that every believer in the divinity of Jesus, and every one who trusts the Savior for salvation, is a Christian, a brother or sister, and of the household of faith. We may consistently treat them as such, and co-operate with them in all things in which the purely spiritual and not the ecclesiastical, is the basis of co-operation. Moreover, the independence of our

churches is a powerful factor of usefulness in meeting the many questions growing out of the complex situation. This gives us a freedom of action others cannot enjoy.

We should proceed now, as always, under the compelling conviction that we hold the truth in trust for the world. The world's best good is wrapped up in the teachings of Christ and His inspired apostles. And in every Baptist heart should live the spirit of loyalty to the King eternal and His truth. Loyalty will not permit us to adjust our teachings to the views of majorities, or minorities. It is not allowed us to adjust to current thought, if that thought be wrong. Our supreme obligation is to adjust current thought to the law of Christ. If we abandon "Obedience to Jesus" as the formula of our contention, we have no mission in the world, and, as a people, we become as other people, lose our power, and pass out to give place to others, less pretentious, if not more faithful.

The whole problem of Baptist progress lies in the preaching of the New Testament, affirmatively, but not pugilistically, for itself, not as against something else. The light shining out from the teachings of Jesus and the apostles will be sufficient to guide the seeking sons of men to the true center of unity.

In this new era of opportunity, the Baptists need to look well to themselves. Sir Walter Scott paid his respects to the genius of Napoleon Bonaparte, whom he disliked, in words like these: "There never was a man, who knew so well how to mobilize an army. There never was a man, who knew so well how to train and inspire an army. There never was a man, who knew so well how to plan a battle. There never was a man, who knew so well how to fight a battle. There never was a man, who knew so well how to win a victory. There never was a man, who knew so well how to use a victory." There was little else to be said in praise of the genius of the world's greatest military leader. Baptists need to follow that line of action clear through. History teaches us that some great leaders were strong at some points and weak at others. And history is full of instances of great victories won to be lightly or rashly thrown away. If Baptists are to reap the fruits of victory, they must conserve their own strength. In the re-

nowned debate n the British Parliament between Wm. Pitt, Premier, and Charles James Fox, leader of the opposition, on the question of treating with Napoleon, Pitt reached the climax of sane eloquence, when he declared that British success depended on themselves and not on concessions from Napoleon. Baptist success depends on Baptists, not on half concessions made to the Baptist position by others. If Baptists live up to their faith, if they transmute doctrine into practice; if they demonstrate the truth, as well as preach it, they will rapidly win the Christian world to the New Testament as the center of unity. Much more can be done now by teaching and demonstrating the truth than by denouncing the people who do not hold it, or by a mere exposure of error.

The remainder of this article may be given profitably to some practical suggestions. It has already been said that Baptists need now to give special heed to themselves and to the doctrine.

One of our first cares ought to be the better mobilization of our forces. We are to demonstrate that the voluntary principle in service by which each member acts for himself is not only scriptural, but practical, and this we must do by showing our good deeds. In the controversial days of the past, this demonstration was largely lacking with many, and is yet. If we are wise, we will at once, with great and persistent earnestness, set about the enlistment of all the Baptists in the churches in the work the Master has given us to do. If we give the world a proper demonstration of the value of the voluntary principle in the actual doing of things, it will prove an attractive power to draw people to the truth, and the whole truth. To mobilize our forces, we must constantly keep before them noble enterprises of commanding greatness. We must also study the practical question of adaptation, so as to suit plans to conditions. The enlistment and training of the millions of Baptists in America to discharge their obligations to the world in proclaiming the teachings of Jesus and His inspired apostles, and in demonstrating, by actual practice, the goodness of the doctrines, is a task of measureless importance to Baptist progress.

Baptists must, if they would win the world, learn a lesson of toleration as to differences among themselves. Among a free thinking people, differences are sure to arise. Without a benevolent spirit of toleration, much of our strength must be wasted, and worse than wasted. There are questions of judgment and of taste about which good Baptists differ. Paul gives us the true teaching touching such matters in treating the questions of days in his letter to the Romans. There are other questions of interpretation about which Baptists have always differed and will. They are matters to be discussed in a tolerant spirit; but not to be made tests of fellowship. Here we must show the fine grace of sanctified common sense, that grace which shone so beautifully in Paul, the greatest theologian, preacher and leader of Christian forces in all the tides of time. Paul was the great military spirit of the apostolic period, the Napoleon of that age, the man inspired of God to lay out the entire program of progress.

And in this hopeful era, when the good spirit of fellowship among believers is drawing Christians of all names closer together, Baptists should study the best methods of approachment to those they would influence for good. Nowhere should we approach other people in a captious spirit, but everywhere in a frank, fraternal spirit. Thus did Paul deal with those who needed help in his day. Whereto we have attained, we should walk with all by the same rule. To magnify fictitious differences is as unscriptural as it is inexpedient in the present circumstances. The New Testament, to which we appeal on all questions, gives us the word of wisdom on this point. The weak we are to receive, but not to doubtful disputations. There is no grace, nor wisdom, in making it unduly hard for people to join Baptists churches. The scriptures require far less than a full understanding of the scriptures for church membership.

But it is of supreme importance that Baptists avoid all entangling alliances, and that in all approachments to others, they keep it clear that we do not feel ourselves authorized to compromise any of the teachings of the New Testament. To be strong at this point, is to maintain our strength every-

where. Weakness here is rottenness in our bones. The final battle of principles will be between those who stand for the infallible Book against an infallible Pope. The three churches for small towns, advocated by the bishop in Texas, may be reduced to two, for the full truth lies with the Baptist position, or the Catholic position, and people will go one way or the other, as they hold with the one position or the other.

Baptists' progress depends on the progression of Baptists. If we wait on, or stop to debate every small question, proposed from within or without, our forces will fall apart. Paul more than once warns us not to give heed to vain and foolish questions. Many questions will settle themselves before we can settle them. An aggressive policy along the trunk lines laid down in the Acts of the Apostles will leave the ever recurring brood of small questions to die for want of life. Following the example of Paul and his co-laborers, we should maintain a virile evangelism, year in and year out. And in all our preaching, there should be the straightforward preaching of the doctrines of sin, repentance, faith, confession, baptism, to be followed by training for service. No evangelism is complete that does not track the New Testament and align the converts with the churches for future service. All this should be done in a spirit of love to Jesus and to the souls of men, and done with blood earnestness. Not much will ever be done religiously in cold blood. We need to shun starch and stilts as deadly enemies to life and progress. Of course, Baptists are commoners, as was their Lord, the Prince of Peace. We will have nothing to do with high things, but condescend to men of low estate. Our business is with the masses, not especially with any class. We are the servants of humanity, and if we ever reach the high and mighty, it will be done, even as our Savior did, by bringing them low with the truth.

By a faithful preaching of the Word, in the spirit of love, we can win marvelous victories now as the whole world is turning toward the light. We need to especially remember, in this connection, that there is just as much heresy in a bad spirit as in a bad doctrine.

PRAGMATISM, HUMANISM AND PERSONALISM—THE NEW PHILOSOPHIC MOVEMENT.*

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I have put the words Pragmatism, Humanism and Personalism in the title of this article, because each of them suggests a phase of the new movement in philosophy which has already attracted wide attention, and will doubtless continue to do so for a long time to come. It is proposed here to give a brief summary of the new philosophy, at least in its more salient features, and afterwards to indicate its significance for religion and theology. In the pursuit of this object we shall employ as a basis for the exposition Professor James' recent work on Pragmatism, Professor Schiller's earlier books on Humanism and Professor Bowne's work on Personalism.

It ought to be said at the outset that in dealing with a philosophy it is first of all the duty of a theologian to understand it, and secondly to judge it from the point of view of its own avowed purpose. In short, he must attempt to sympathize with it as an intellectual construction before passing judgment upon it. It is rather unfortunate for the cause of truth that the opposite method is sometimes pursued. The theological writer sees, or thinks he sees, something in the philosophy he is examining which is opposed to his own point of view, and forthwith denounces it as wholly evil. Philosophers, of course, are often guilty of the same mistake in their attitude towards theology. The result in both cases is to widen the breach between the disputants rather than to advance the cause of truth. One cause of this tendency to misunderstand each other on the part of the philosopher and

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* *Pragmatism:* By William James. Longmans, Green & Co., New York.
* *Humanism:* By F. C. S. Schiller. Macmillan & Co., London.
* *Studies in Humanism:* By F. C. S. Schiller. Macmillan & Co., London.
* *Personalism:* By B. P. Bowne. Houghton Mifflin & Co., Boston.

theologian is a difference in outlook and aim. The theologian is under the sense of the value of positive truth, of dogma, as a means to the moral and spiritual regeneration of mankind. This is a fundamental and valid attitude of mind. The philosopher on the contrary seeks truth simply. At least the emphasis with him lies here, although all quest for truth must in some sense be practical, must meet some need or supposed need of man, whether religious or otherwise. It would be a great gain if each camp could understand the other better. Both groups of thinkers must assume that all truth is one from the point of view of our human life and needs, although all truths are not equally important. We must take for granted a community of interest in truth, however diverse our attitudes in seeking it, and however distinct our respective tasks in life. The Christian man with his Bible and his revealed Gospel and his moral and spiritual propaganda ought not to fail of sympathy at least, with the thinker who is trying honestly to work out his problem for himself. I am confident that more than half the acrimony and bitterness which have prevailed among theologians on one side and the philosophers and scientific men on the other, has been due to a failure of each to recognize the distinct task of the other. A positive Gospel of redemption finds it hard to endure the reign of the interrogation point. And a passion for truth and the open mind to receive it finds it difficult to tolerate dogmatic assertion in religion. As a matter of fact both habits are incurable, indeed they are necessary. A religion without dogma in some form would be useless for the masses of men, and a philosophy or science which was dominated by false preconceptions might as well abandon their task at the outset. Thus arises the necessity for mutual respect. This does not hinder vigorous discussion and sharp difference of opinion, but it promotes understanding and conduces in the end to harmony of view.

What then is Pragmatism? The term Pragmatism, from the Greek πράγμα, meaning action, was first used in philosophy by Mr. Charles Peirce in 1878. The pragmatic method is the application of the practical test for the verification or determination of truth. The pragmatic philosophy does not renounce

interest in ultimate truth. Its votaries seem profoundly interested in all the ultimate problems. It rather seeks to enjoin philosophy from illegitimate and fictitious methods of arriving at truth. Purpose, says pragmatism, enters into all human thinking. We have tended to deify the intellect, as if it could be detached from feeling and willing and purposing. There is no such thing as "pure" thought. Thinking is a means to an end, that is, the satisfaction of our wants and needs. It was not grafted into man by the creator, like a twig from a tree, in order that by it we might fathom the ultimate mysteries of the universe. The intellect has developed in the struggle for life, and its function is to enable us to live and prosper.

Pragmatism, then, renounces the idea that truths are ready made and given to us independent of and apart from our experience. We test and try and verify until truths become valid. Says Prof. James, "As the sciences have developed farther, the notion has gained ground that most, perhaps all, of our laws are only approximations. * * So many rival formulations are proposed in all branches of science that investigators have become accustomed to the notion that no theory is absolutely a transcript of reality, but that any one of them may from some point of view be useful. * * They are only a man-made language, a conceptual shorthand, as some one calls them, in which we write our reports of nature." (Pragmatism, pp. 56-57). Thus ends scientific "absolutism". Science even does not know everything, and what she thinks she knows she must always be ready to modify if necessary. Surely we should hail with pleasure the return of the grace of intellectual humility to the ranks of science. Professor Schiller insists that our axioms were all originally postulates or hypotheses, intellectual ventures so to speak, which men set up for practical ends and then proceeded to verify them in action. We hold tenaciously to any truth that is practically useful because it has proven itself in experience. Incidentally, I may remark that this method gives us a philosophic and scientific warrant for tradition. Whatever works survives. Its survival is the guarantee, so far, of its validity. The traditionalist, therefore, may raise his head again! He has been the most abused of men.

Now this stock of old truths which we all carry in our intellectual knapsacks must always be reckoned with. A new idea or a new fact enters our experience and disturbs some view previously held. We do not reject the old, or at least, we reject just as little of it as possible. If the new truth or fact is stubborn, and persistent, and clamorous, by and by we open the door and admit it. Thus it guides us, becomes the "instrument" leading us, to a new experience. "Any idea upon which we can ride, so to speak; any idea that will carry us prosperously from any one part of our experience to any other part, linking things satisfactorily, working securely, simplifying, saving labor; is true for just so much, true in so far forth, true instrumentally." (Pragmatism, p. 58). "New truth is always a go-between, a smoother-over of transitions. It marries old opinion to new fact so as ever to show a minimum of jolt, a maximum of continuity." (Page 61). Prof. James goes on to say that the part played by older truths is controlling in Pragmatism. "Their influence is absolutely controlling. Loyalty to them is the first principle—in most cases it is the only principle; for by far the most usual way of handling phenomena so novel that they would make for a serious rearrangement of our preconceptions is to ignore them altogether or to abuse those who bear witness for them." (pp. 61-62). As an example of this pragmatic growth of truth, Professor James cites radium. At first the indefinite quantities of energy apparently given out by radium without its own diminution seemed to overthrow the previous generalization of science known as the conservation of energy. Tradition and conservatism, however, made men tenacious of the old view. When "helium" was discovered as the outcome of radium it afforded relief, because it left the old view of conservation very nearly intact. (Pragmatism, p. 63).

Prof. Schiller gives a convenient series of brief definitions of Pragmatism which will serve as a summary. Truths do not descend into the scientific or philosophic mind ready made from a supercelestial region like birds from the upper air. Truths are established by processes of testing and verification in actual human experience. The problem of error runs

through the verification process. The acceptance of one view is the rejection of its opposite. The first definition of Pragmatism is that (1) *"truths are logical values"*, and Pragmatism "systematically tests claims to truth in accordance with this principle." (2) *"The truth of an assertion depends on its application."* Abstract truths are not fully truths at all. The third definition is (3) *"the meaning of a rule lies in its application."* A fourth form of statement is (4) *"All meaning depends on purpose."* The fifth definition explains the fourth, (5) *"All mental life is purposive."* Thought without purpose is impossible. Abstract systems of philosophy ignore this fact. Pragmatism therefore is (6) *"a systematic protest against all ignoring of the purposiveness of actual knowing."* Thus conceived Pragmatism may be described as (7) *"a conscious application to epistemology (or logic) of a teleological psychology, which implies, ultimately, a voluntaristic metaphysic."* (Humanism, pp. 8-12). Pragmatism then is a theory of knowledge. It is, as Professor James says, an attitude rather than a metaphysic, a method of arriving at truth rather than a philosophic system in and of itself. He compares it to a corridor with rooms opening from it on all sides. The various metaphysical systems, monism, idealism, and the rest, are the rooms and Pragmatism is the corridor. Pragmatism tests all the theories by asking and seeking to find out how they work. Its duty is to accept that which ultimately works best.

We consider next and more briefly Humanism. Professor Schiller has published two good-sized volumes on Humanism, and in them is to be found the most exhaustive account of it. Pragmatism and Humanism, however, are simply different aspects of the same general philosophic point of view. Humanism is an enlarged Pragmatism. It reaches back to Protagoras and builds its general conception on his dictum that "man is the measure of all things". It means in brief that all knowledge, in the nature of the case, takes its shape from the mind of the thinker, that all reality in man's thinking is manipulated by human thought into forms which did not previously exist. The materials of thought are sense impressions, the

relations between the objects which convey the impressions, and the previous knowledge in the mind of the thinker. Now every individual re-forms and re-makes reality or truth, so to speak, into his own image and likeness. When we speak of "the man in the moon", for example, we impose on the dark spots of the moon a thought having a human origin. This is the popular way of referring to these spots. A scientific man would describe them in terms of his own interest and purpose. Now both the popular and the scientific view would be true within limits. There is "a man in the moon", as anybody can see by looking. For there are eyes and nose, etc. In any case, the description of the moon would be colored by the mind of the beholder. The man who plants his crops by the light of the moon, and the man who takes medicine only at certain phases of the moon, and the man who sees "a man in the moon" and the astronomer, all alike, re-make the conception of the moon for some human end and purpose. Now Humanism takes this conception and generalizes it. Human interest and human purpose inevitably enter into all the processes of knowing. Philosophies which seek to transcend the concrete realm of human life and experience by abstracting some one element of thought or experience, and constructing its universe on that, inevitably comes to grief. Professor Schiller says: "Humanism is really in itself the simplest of philosophic standpoints: it is merely the perception that the philosophic problem concerns human beings striving to comprehend a world of human experience by the resources of human minds. It demands that man's integral nature shall be used as the whole premiss which philosophy must argue from wholeheartedly, that man's complete satisfaction shall be the conclusion philosophy must aim at, that philosophy shall not cut itself loose from the real problems of life by making initial abstractions which are false, and would not be admirable, even if they were true." (Studies in Humanism, pp. 12 and 13). We see then the relation of Pragmatism to Humanism. Pragmatism is one particular under Humanism. It is the application of Humanism to the theory of knowledge. "If the entire man, if human nature as a whole, be the clue to the theory of all experience, then human

purposiveness must irrigate the arid soil of logic." (Humanism, Preface, p xxi).

The inner meaning of Pragmatism and Humanism as a philosophic movement appears at no point more clearly than in their contrast with the absolute systems of philosophy, idealism, monism and the rest. Its criticism of these systems is trenchant and radical. These attempt the impossible. They are abstract systems which attempt to reconstruct the universe intellectually by means of a mere fragment of experience or of reality. Monism, for example, abstracts the conception of unity, and attempts to exalt it into an exhaustive principle which accounts for all things. The fault with all these systems is their remoteness from the concrete facts and conditions of experience. They are rationalistic systems, not necessarily in the old sense of opposed to religion, but rationalistic in the sense of assuming that abstract human reason is equal to the task of penetrating beneath the world of life and fact as we know it and of discovering the ultimate principle of the universe. In their attempts to attain reality they always get far away from the real. Lotze, for example, reared his monistic system as the result of an attempt to explain causation, or how one thing acts upon another. To explain such action is impossible. Hence Lotze inferred that things are not really separate and distinct. At bottom they are one, not many. This principle of unity is then taken as the ultimate reality—it is called the Absolute—and all the appearances of the many are unreal. They are simply phases of the manifestation of the one eternal and absolute substance.

Now the method of Pragmatism appears clearly in Professor Schiller's reply to Lotze on this point. In brief it is that the monistic problem in philosophy in the absolute sense is not a legitimate problem at all. For the plurality of things and the interaction of things are the condition without which the world could not exist. Without things and their action upon and relations to one another there could be no world. There is, indeed, a unity involved in this interacting quality of things which we must recognize. But then at the same time there is a plurality of things between which the interaction takes place.

Both unity and plurality, then, are facts of the world as we know it. They are "data rather than problems for thought." Each is ultimate for practical purposes here and now. Why then should the philosopher be carried off his feet by the thrilling conception that things are one any more than by the equally thrilling conception that things are many? For Pragmatism the problem of an absolute one or an absolute many is an illegitimate problem, because each one of them attempts to build the world out of an unknown ultimate principle. We do not get anywhere as a datum to start from any one of the absolute principles, whether Matter or Motion, or the One, or the Many, or the Idea, or anything else. These things are all given to us in a concrete world of fact and experience. So soon as any one element of our actual world is abstracted from the rest and made into an exhaustive explanation of the rest, or rather made to cancel all the rest, the thinker soars into a cloudland, where one explanation of the universe is as good as another if not better. Philosophy thus becomes really a repetition of the Greek history of philosophy wherein a succession of acute thinkers propounded a series of brilliant guesses as to the ultimate principle of the universe and in turn devoured each other. From the Humanistic standpoint, then, no one of the absolute systems can either be proved or disproved. They are constructions of a fictitious world by means of words and abstractions upon a nucleus of fact or experience too attenuated and shadowy to afford an explanation of anything. They are as if one should take a single scale from a single fish out of the sea and from the scale alone deduce all the contents of the ocean, instead of exploring it for the facts.

It must be confessed that the assault of Pragmatism upon the absolute systems of philosophy is a terrific one. The theory of knowledge which Pragmatism urges wherein human ends and the human will and a concrete human situation are made to control in the discovery and formation of truth, in a sense in the making of truth, is one which the absolutists will find it difficult to overcome. All readers of the history of philosophy know with what facility systems are built up. And

as we follow Plato, or Spinoza, or Hegel, or Bradley, or the scores of others who might be named, as they carry their imposing systems upward to the clouds we are for the time overpowered, and if their systems incidentally crush the life out of our religious hopes and aspirations we may despair. But when the test of Pragmatism is applied we are reminded of a famous palace and how it was built. When Aladdin was about to marry the princess, you know, he rubbed his magic lamp and the genie of the lamp appeared and, at Aladdin's bidding, in one night built the most magnificent palace the world ever saw, leaving one window partly finished. The father of the princess was asked to complete the window, but he found his whole supply of gems and precious stones, Sultan and ruler as he was, but poor baubles to the gorgeousness and splendor of the jewels already set in the partly built window. Having demonstrated the poverty of the Sultan and the boundless resources of the palace builder the genie completed the window on the proper scale of grandeur, and the owner took up his abode therein with his bride. But, alas, for palaces built in this way. Aladdin's enemy one night got possession of the lamp and in a single night the palace with the bride and all its wealth was removed across the sea while the owner was away. So also the absolute systems of philosophy arise. They are built by the genie of the lamp. They are simple in construction, they are imposing in appearance, they are gorgeous in their appointments, they strike through the observer a sense of his own poverty, they are altogether sublime—but they vanish off the face of the earth as easily as they came. The reason is that they are built of shadow rather than of substance. They are constructions in an unreal world. They are phantom bridges built across the chasm separating the known world from a supposed absolute world.

We next consider the general position of Professor Borden P. Bowne in his recently published and exceedingly interesting volume on *Personalism*. The points held in common by Pragmatism and Personalism will enable us to appreciate better the points of difference.

Personalism in brief is the latest, and as we may say, the

highest stage in the development of philosophic idealism. Like Pragmatism and Humanism, Personalism builds on the facts of our actual world, and rejects the barren abstractions of the absolute philosophies. Like these, again, Personalism takes the individual and personal life of man as its starting point, the highest datum possible for any form of philosophy. With this as its starting point, Personalism, with Pragmatism and Humanism, denies the possibility of reaching ultimate reality by a single leap of abstract thought which ignores many of the facts of the actual world.

So much for the points of agreement. Personalism goes beyond the limits set by Pragmatism. It is bolder in its thought process. It does not limit itself to working principles in the form of postulates which are to be verified in the actual and practical tests of experience, though it starts with these just as Pragmatism does (Personalism, p. 311). Professor Bowne holds that while we are forced to build on experience, on the facts of life, we are at the same time bound to transcend them. Here comes into view his point of departure from the absolute philosophies. Like Hegel and Professor Bradley and others he aims at ultimate reality. But instead of laying hold of a single abstract conception, as Hegel did of the Idea, or as Professor Bradley does of the logical principle of contradiction, Professor Bowne takes the total personal life of man as the key to the universe. His mode of argumentation he calls *transcendental empiricism*. By this he means deducing ultimate truth from empirical facts. Thus he seeks to ground his philosophy on a scientific basis. Three things constitute this empirical basis of his reasoning: first, the coexistence of persons; second, the law of reason valid for all and binding upon all; third, the world of common experience, actual or possible, where we meet in mutual understanding (Personalism, pp. 20-21).

Now this empirical basis of fact needs no proof and cannot be assailed by any form of skepticism which is more than verbal. "With this living, aspiring, hoping, fearing, loving, hating, human-world, with its life and history and hopes and fears and struggles and aspirations, philosophy must begin."

(p. 25). Agnosticism, idealism, nihilism and other forms of philosophy ignore these facts. You cannot explain physical nature on an impersonal plane. Matter does not explain matter. You do not advance one step in explanation so long as you confine your explanation of causes to the mechanical arrangements of nature. You may indeed go backward in an endless regress of terms to explain causality, but you always land substantially where you began. Human volition alone can explain causation. Indeed it is the source of our whole conception of causation. Mr. Bradley finds contradiction in all the phenomena or appearances of the world and deduces therefrom an Absolute in which there is no contradiction. But his absolute remains unknown. Personalism says "the word is nigh thee, even in thy mouth and in thy heart". You seek in vain, for example, for any real and fundamental unity in the plurality of the physical world, but you get a real unity combined with plurality of activity and experience in personal consciousness. You seek in vain for any real and fundamental identity in the mechanical arrangements of the changing world of matter. You do find it in the continuous and unbroken thread of personal human consciousness. Thus Personalism is a philosophy with a real climax. Every philosophy which is constructed by means of a principle taken from the sub-human plane is anti-climactic. Personalism, of course, finds a personal God as the goal of its inquiry. The universe is the universe of persons, not of things. Life is a fellowship of persons, not a play of blind forces. Thus Personalism cancels Agnosticism and Materialism. Thus also it cancels abstract idealism which ignores many of the factors of personality and rears a system on the conception of the Idea or Reason alone. Such an idealism is impersonal and to all intents and purposes equivalent to Materialism.

What, then, is the relation between Personalism on the one side and Pragmatism and Humanism on the other in the matter of deducing a personal God from human personality. Doubtless the representatives of the respective schools of thought would prefer to define this relation themselves rather than have it done by an outsider who is a teacher of theology.

We may, however, venture our opinion. Both schools agree in putting the taboo upon the abstract systems which really arrive nowhere in their speculations. Pragmatism would admit the validity of the postulate of a personal God and insist that the proofs be of a practical nature. These would grow out of the "cash value" of the conception for actual life, its survival value in actual experience. Personalism would insist that by an inevitable gravitation upward, so to speak, of the human reason, we must proceed until we find God, and that the inference or deduction of God from the empirical facts of life is valid. It would repudiate the idea that at any points it breaks with reality and soars into cloudland. Professor Schiller says that the search for reality is like a hard rock climb. The feet and hands of the climbers are clinging to the sides of the cliff constantly. The speculations of the philosophers are like the rope which binds the climbers together. Now if we discriminate the schools of philosophy by means of this illustration we may say the Pragmatists hold that the top of the cliff is enveloped in mist and cannot be seen as yet, though we may divine what is there and adopt it as a working principle. Personalism would assert that reason can penetrate the enveloping mist and discern at least dimly the summit provided its glance is carefully directed along the side of the cliff itself. The Absolutists on the other hand seize the rope which should bind the climbers together, throw it into the air, like the Indian juggler, climb the rope into the upper regions and disappear in the clouds.

As the purpose of this article is exposition rather than criticism we omit any extended criticism. We have seen that Personalism leads directly to Theism, and in a sense it is a mediating philosophy between the absolute systems on the one hand and Pragmatism, which is a method and attitude rather than a philosophy, at least at its present stage of development, on the other. The absolutists are making their counter assaults and doubtless will continue to do so. For the purposes of this article it will be more profitable to give our concluding pages to the moral and religious bearings of Pragmatism.

First of all then Pragmatism adopts an ethical basis for

metaphysics. Its moral earnestness is seen nowhere better than at this point. Ethics or right conduct is the foundation of metaphysics, argues Professor Schiller, because conduct is primary and thought is secondary in human life. Rationalism takes the opposite view and seeks to work out the metaphysical problem first, and says that in putting ethics before metaphysics Professor Schiller puts the cart before the horse. To which Mr. Schiller replies that "nowadays it is no longer impracticable to use a motor car for the removal of a dead horse". By which he means that absolutist metaphysics is a dead horse. We do not understand by this that Mr. Schiller would oppose a theistic postulate as the basis for ethics provided only it be not derived in the absolutist way.

Pragmatism gives a new and striking validity to the principle of faith. Because in our attainment of knowledge we must make assumptions and then verify them practically, and because purpose and ends are integral parts of the process of knowing, it is seen that faith is everywhere implicit in knowledge and not opposed to it. Science, philosophy, and religion, all alike must build on the faith principle.

Pragmatism will not satisfy those of us who believe we have a revelation from God. It everywhere assumes too generally that man can by searching find out God, that philosophy alone can save us, by gradually enabling us to arrive at the knowledge of God. This general assumption defers the realization of human hopes too indefinitely for the practical purposes of life. This very fact, however, reinforces the Christian argument from *antecedent probability* for a revelation. If we live in a personal world and if God and man are free, surely they can communicate with each other and God will not leave man to grope in darkness through the long and tedious ages of speculation. Pragmatism does, however, bring great relief in protecting faith from the metaphysical cliff-climbing and transcendental ballooning of the absolute philosophies, which are subjective and individual and irresponsible, which no man can either prove or disprove world without end.

In spite of its too confident trust in philosophy to work out successfully the problem of man's salvation, Pragmatism leaves

it open to Christianity to show its superiority to all other religions and thereby prove its truth. The evidence is abundant to this effect already in the minds of a vast number. Only we fear that Pragmatists will be hard to convince.

In keeping with its ethical tendencies Pragmatism emphasizes human freedom as against the pantheistic and abstractly idealistic systems. One of the best chapters in *The Studies in Humanism* is the eighteenth wherein the author seeks to overthrow the philosophic and scientific objections to freedom by demonstrating that a limited freedom or indetermination is all that is called for by the facts or man's moral needs, and that such freedom is necessary if we are to resist the onslaught of fatalistic and deterministic science and philosophy. In Pragmatism Professor James carries the conception of freedom to the limit so far as its practical results are concerned. Freedom, he thinks, involves the possibility of permanent and eternal loss. We may absolutely make our own destiny. It seems a little odd to find the doctrine of hell thus given pragmatic sanction. Professor Schiller, however, shrinks from this conclusion and thinks the ultimate optimistic outlook the only finally tenable one. In both these writers we observe that the supreme question of life for all men is "what must I do to be saved?" That is to say man's moral and religious interests are his real interests, the real values of life.

The relation of Pragmatism to Ritschlianism is an interesting point. Professor Schiller once or twice intimates that there is a close relation between the two forms of thought. There is on the practical side. But this scarcely seems true on the metaphysical. Ritschl adopted the Kantian Agnosticism as modified by Lotze, and erected it into a dogma. It is the corner stone of the Ritschlian theology and belongs to the absolutist type of thought. Thus Ritschlianism is not pragmatic at all in its theory of knowledge and fundamental attitude. The "judgment of value" is common to Ritschlianism and Pragmatism, but Ritschlianism excludes entirely the judgment of reality, while Pragmatism assumes it everywhere and works gradually towards ultimate reality. It is thus far stronger than Ritchlianism at this point.

Pragmatism shows close affinity to Christianity in its emphasis upon the value of the highest moral and spiritual ideals, upon immortality and the future life. But as expounded by Professor Schiller in his chapter on *The Desire for Immortality* it fails to do justice to the Christian facts. Here he has a good deal to say about the indifference of society as to the question of immortality, and the brutal manner in which all interest in the mystery of death and the future life is crushed out in society at large. Surely Professor Schiller has overlooked the Christian elements in modern society in this statement of the case. There are great segments of society in America at least, and we must also believe in England, to which Prefessor Schiller's language does not apply. While we should all rejoice that philosophy is more and more inclined to award to religion its proper place among human interests, yet we cannot but wonder that the distinctive and differentiating facts of Christianity are left so much on one side. Why does not philosophy reckon with these elements of life, these facts of experience, and recognize their unique significance for man's highest aspirations. Christianity above all religions applies the practical test. Christian beliefs work in the actual struggle of men for the highest and best. "He that willeth to do the will of my Father shall know the doctrine," said Jesus. Obedience is indeed the "organ" of knowledge in Christianity. This point Pragmatism is glad to recognize. But it makes a serious mistake in failing to recognize also the peculiar and unique Christian facts which render it a workable religion, and also in attempting to reduce Christianity to a minimum which shall leave it on a par with other forms of religion.

In conclusion we would add that every Christian man should welcome any approach which philosophy makes towards faith in Christ. We believe that Christ is the true answer to all that is best in Pragmatism, and that a candid consideration of what Christianity is in its essential nature would shed a great deal of light on the places which Pragmatism leaves dark. If Pragmatism, in short, would consistently apply its own faith principle to Christ in any adequate way it would indeed introduce a new era in philosophy.

THE VIRGIN BIRTH OF OUR LORD.

BY REV. HENRY M. KING, D. D., PROVIDENCE, R. I.

Can we accept the virgin birth of Christ as a fact, and is it an essential part of the Christian system? Attention has been recently called anew to this doctrine, which has been up for discussion ever and anon since the third century of the Christian era, and after every discussion the faith of Christendom has settled back almost universally into the conviction that it can be and must be retained. The exceptions have been comparatively few in number, and have generally gone on to the rejection of all faith in the supernatural, when they have not begun in that rejection. Denial here has seemed like the little leaven which has leavened the whole lump. What are some of the reasons for believing the doctrine of the Virgin Birth of our Lord? This article makes no pretension to a full discussion of the divine mystery. It will only present a few reasons which justify the belief in it.

1. It is primarily a question of the genuineness of the text and the correctness of the interpretation. Of course, those who accept the mythical and legendary theories easily set aside the first chapters of Matthew and Luke, which contain the accounts of Christ's birth, as having no historic basis and as being no part of the Word of God. But careful and intelligent students of the text declare that there is as much reason for retaining these chapters as part of the sacred Scriptures as for retaining any other chapters of the four Gospels.

Moreover, that these accounts of Christ's birth do teach plainly and positively, and in the most chaste and delicate manner, that Jesus was "conceived of the Holy Ghost," and "born of the Virgin Mary," no candid interpreter can question for an instant. If these early chapters are to be retained in the Word of God, then the doctrine of the virgin birth is to be retained in the Christian faith.

But the doctrine does not rest solely upon the teaching of these two Gospels, as is sometimes asserted, with the im-

plication that one or two plain teachings of a truth are not sufficient to warrant its acceptance, if it is an extraordinary truth, but that it must be reaffirmed many times, as is the case with the fact of the resurrection of Christ, in order to command the belief of men. This rule would exclude many important truths of revelation. It may be asked how many times must the Spirit of God say a thing is true before it is true and worthy of confidence. But the doctrine of the virgin birth does not depend, as we shall see, upon one passage or two passages. There are many passages that can be adduced in its support outside of the limits of Matthew and Luke. Matthew alone in his narrative recalls Isaiah's remarkable prophecy, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel," and distinctly affirms that it was fulfilled in the birth of Jesus.

Turning to other parts of the New Testament we find John evidently referring to the virgin birth of our Lord when he says, "The Word was made flesh and dwelt among us" (the Word, who "was in the beginning with God and was God"), and when he calls Christ "the only begotten Son of the Father," language which can mean nothing less than this, that God took upon himself in the birth of Christ human nature, and that that birth was unique, distinct, unlike any other birth. He was the only begotten Son of his Father. He was of divine parentage in an exceptional way. He had God for his Father in a peculiar and solitary manner. It has been often remarked that Christ never says "Our Father," including himself with his disciples. It is always "My Father." The language of John which separates Christ from the whole race of men, does not refer to his exalted character or to his exceptional life, but to the one distinct and definite fact of his birth.

Paul also evidently refers to something remarkable and noteworthy when he says Christ was "made of a woman." There would be no necessity for such a remark about any merely human being or any ordinary human birth. The strikingly remarkable thing is that God should send forth his Son, whom the apostle elsewhere characterizes as "the image of the invisible God, the first born of every creature," to be "made of

a woman," that is, to enter by a process of generation into human nature, while bearing still the likeness, the image, the lineaments of his Father, God. Herein is the uniqueness, the supernaturalness, and at the same time the humiliation of the birth of Christ.

Moreover, Christ's own teaching about himself, properly understood, bears witness to his supernatural birth. He clearly taught his pre-existence when he said, "Before Abraham was I am," and when he spoke of the "glory he had with his Father before the world was". It seems impossible to conceive of a divine pre-existent being coming into this world by a birth, if both parents are human. If Jesus was the son of Joseph and Mary, he could not have been pre-existent. If he was pre-existent, he must have been conceived by the Holy Ghost. A pre-existent personal life which continued to exist in this world, in a human form and in conjunction with human nature, must have been in some mysterious manner the generating principle in the Babe of Bethlehem.

2. But it may be remarked, in the second place, that the question of the virgin birth of our Lord hinges upon the possibility of believing in the supernatural at all. If we deny the supernatural, we of course abandon all faith in the virgin birth of Christ, and also in his resurrection, and in fact, in every miracle of Christ recorded in the Gospels, as well as all faith in his divine character and in the divine origin and authority of the whole Christian system. Christ is brought down to the plane of humanity and Christianity is reduced to the level of a natural product. A naturalistic theory of interpretation destroys every distinctive characteristic of the Christian religion, every thing that has given to it power and progress in the world, every thing that has given to it its remarkable hold upon the faith of men and of nations.

Mr. John Morley has said: "Many of those who have ceased to accept the inspiration of the Scriptures, or the miracles contained in them, or the dogmas into which the churches have hardened the words of Christ, still cling to what is, after all, *the great central miracle of the entire system, after which all others become easily credible—the mystery of the Incarnation*

of the Supreme." Dr. W. Robertson Nicoll comments on these words as follows: "We cordially agree with Mr. Morley that, granting the entrance of the Son of God into human history, granting the miracle of the Incarnation of the Supreme, there is little to cause any difficulty. Without the Incarnation, without the Resurrection, we have no form of religion left to us that will control or serve or comfort mankind. It is the fact of our Lord's deity that gives its meaning to his every action and his every deed." Divinity has come to have a very uncertain meaning. It may mean much or little, according to the intent of the person using it. But deity has a definite signification, and the deity of our Lord can be predicated only on the basis of his virgin birth, that is, the actual incarnation of the Supreme.

The birth of Christ is represented as occurring partly in the order of nature and partly out of the order of nature. The principle of parthenogenesis which is advanced by scientists to-day, may have no probative value; but it serves as an illustration to diminish the incredibility of the virgin birth of Christ. At any rate the virgin birth of Christ is no more incredible than the resurrection of Christ after his death on the cross and burial in Joseph's tomb, a fact which was preached vigorously by the apostles, and has been accepted by Christians of every name throughout the world, as the crowning act of Christ's earthly manifestation and the convincing endorsement of his saving mission, giving authority to his teaching, value to his sacrificial death and the recognition of God to his claims upon the love, obedience and worship of mankind. "He was declared to be the Son of God with power by the resurrection from the dead." And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, "Thou art my Son, this day have I begotten thee"; that is, declared or exhibited thee as my begotten Son. Christmas and Easter, as commemorative observances of supernatural facts, stand or fall together.

Again, the virgin birth is no more incredible than the rais-

ing of Lazarus from the dead after he had been in the tomb four days, than the feeding of the five thousand with the five loaves and two small fish, than the walking on the sea, than the curing of congenital blindness, and than the turning of water into wine. To believe in the reality of the supernatural is to bring all these recorded wonders within the bounds of credibility. To say that no amount of human testimony can be sufficient to establish the credibility of a miracle is to prejudge and summarily to dismiss the whole case.

3. It may be added that the narrative of the birth of Jesus is beautifully consistent throughout. Granted a supernatural birth, and all the attendant circumstances fall into place without a jarring or discordant note—the angelic annunciation and ante-natal naming of the divine Child, the song of the heavenly host, the worship of the shepherds, and the visit and conduct of the eastern wise men. All these things constitute a most charming and consistent story, and if it be only a story of the imagination, it is the most wonderful story that simple, unimaginative men ever constructed.

Moreover, strongly confirmatory evidence to the truth of the virgin birth of our Lord is found in the obvious fact that it harmonizes perfectly with the entire earthly manifestation of Christ. It prepares the way for what follows and indeed explains it, viz.: the sinless character, the matchless wisdom and recognized authority, the exercise of superhuman power and grace, the atoning death and its extraordinary circumstances, the glorious and triumphant resurrection and ascension to the right hand of God. That birth is the appropriate beginning of the extraordinary middle and the supernatural ending. Each chapter of Christ's biography is in beautiful and absolute harmony with the other chapters. The whole life is a unit in the character it reveals, and in the impression it makes. The personality remains the same from beginning to end, from Bethlehem to Olivet. There are no abrupt surprises which astonish and bewilder us. Dr. R. W. Dale well says, "That Christ should have worked miracles does not surprise me. It would have surprised me if he had not." Accept the virgin birth of our Lord, and what follows is the natural unfolding

of a life thus begun. Deny his virgin birth, and the supernatural becomes not only the unexpected, but the unnatural, the superstructure has no adequate foundation, the massive pyramid has no base on which it rests. What the world has always needed, and what it still needs, is not a partial, a mutilated Christ, but a whole Christ.

PAUL'S USE OF THE TERM "MAN".

BY REV. O. P. EACHES, D. D., HIGHTSTOWN, N. J.

Paul is a severely logical writer as is evident in the structure of the letters to the Romans and the Galatians. He is skilled in the use of figures of speech, in themselves condensed arguments. In his writings we find a frequent use of the term "man", a figurative expression condensing into one word an entire volume of theology.

1. *The terms "inward man" and "outward man" are contrasted* in Rom. 7:22 and 2 Cor. 4:16. The outward man is the physical organization which the saint and the ungodly alike possess. If one live to the one hundred and twenty years of Moses with the natural powers unabated and the eye undimmed yet, in time, the physical nature withers away. The closing chapter of Ecclesiastes describes in a forcible way the declining old age when the physical life oftentimes becomes a burden. Under the stress of the afflictions endured in 2 Cor. 11:24-27—stripes, imprisonments, hungers—the outer manhood of Paul would naturally give way. He is moved to make this statement concerning the breaking down of the physical system by reason of the future glory awaiting him, the indestructible and glorious body soon to be his, spoken of in the next chapter. He became in time "Paul the aged" (Philemon) and shivers in the Mammertine prison awaiting the arrival of the cloak (2 Tim. 4:20). In contrast with the "outward man" that is oftentimes a source of moral danger (1 Cor. 9:27) is the "inward man." To save the body from peril, handcuffs, imprisonment, fire, death, Peter turned his back on Christ and Cranmer recanted the Protestant faith. Is the "inward man" something common to all men, the indestructible, immortal life, or is it something peculiar to the redeemed man. A divergence of view arises here. That all alike, the bad and the good, have an unending existence is distinctly taught by Jesus (Matt. 25:46). Something akin to Paul's expression "the inner man" is found in prior heathen writings, "a man within a man". It

may be assumed that Paul does not mean that there is an inner spiritual body that has an existence within the external organization, as taught by Tertullian and Menken. Alford and Dean Stanley hold that Paul means here simply the soul as distinct from the body. Dr. Hodge says the inner man is the man's higher nature as subject to the divine life. Meyer, in general, holds that the inner man is that part of our nature that is open to the divine grace, whereas the "new man" is the product of the divine Spirit. These writers regard the inner man as a common possession of all men, an inner spiritual element of human nature. In some cases this inner part is made bitter by afflictions, as in the case of Pharaoh; in Paul's life the inner nature was so purified and strengthened by divine grace that he rejoiced in infirmities (2 Cor. 12:9). By comparison of these passages (Rom. 7:22; 2 Cor. 4:16) with Rom. 7:23 it will be seen that the expression, inner man, is applied to the redeemed alone; all men alike have an immortal nature, but only the saint has an inner man, in its true sense. Jude speaks of the regenerate alone as having the Spirit (ver. 19). With the inner man the law of God is loved; here evidently the inner man does not embrace the entire inner life of Paul. Part of that life is called "the mind," part is called "the flesh" (Rom. 7:25); a holy tendency and an unholy tendency existing side by side in the same life, at the same time. With the mind he serves the law of God, with the flesh the law of sin. By "flesh" he has no reference to the outward physical organization, as though that were the source of sin, as many erroneously held, but a certain downward tendency, a depravity within him. Peter uses a like expression, "the hidden man of the heart" (1 Pet. 3:4), almost equivalent to Paul's inner man. It may be affirmed that the Pauline expression "inner man" is not synonymous with soul, but alludes to the regenerate man, applicable to the nature that loves God, that serves Christ, that is antagonistic, in its very essence, to unholiness. Meyer says on the growing strength of the inner man, "this is here a noble testimony to the consciousness that the constant development of the spiritual life is not dependent on the condition of the body." There is a mutual dependence

of the physical and immaterial natures upon each other, a certain physical basis of life so that a disordered brain will affect the mind. A broken-down nervous system may make a dispirited Elijah or John the Baptist, may give occasion for Peter to lie, may cause the believer, for a time, to recant (Acts 26:11). But it remains true that the approaching glory of the impending life and the constantly enlarging and supported inner man should hallow and inspirit the decaying physical life. Physical infirmity and a joyous and happy old age or a shut-in life may be joined together.

The expression "day by day" (2 Cor. 4:16) shows that the spiritual life is not perfected at once, but that its renewal is a gradual, daily process. In like manner salvation may be looked at as something complete, "saved" (Titus 3:5), or as a process, being saved (Acts 2:47). The passage in Rom. 7:23 reveals a conflict in the inner life. Many have a mistaken and mischievous idea that Paul describes conversion as the insertion of a new individual life, pure and sinless, into the man's nature, so that from this time there is an inner man that cannot sin and a fleshy life that cannot but sin. The seventh chapter of Romans describes, not two Pauls, but one Paul in an individual life, with an overcoming and growing tendency toward holiness, but with another tendency to relapse into sin. He sometimes lives in the upper scale of life, sometimes he falls below his ideal self and lives in the lower scale. It is one Paul all the time whose experiences we are reading. Paul's experience is repeated to-day in every life that has, to any large degree, his enthusiasm in the Christian life. Every high living Christian man will find in his own heart a Dr. Jekyl and a Mr. Hyde. Easy going lives do not and cannot know the meaning of Paul's intense terms; they are too high for them. Paul finds three laws: the law of God abiding and commanding; the law of sin, an indwelling tendency to sin, not ruling, but fighting; the law of the mind, the inner man, the prevailing tendency toward serving God. The growth of the inner man is shown in Paul's enlarging conception of sin. Before his conversion in the light of the letter of the law he was blameless (Phil. 3:6); in A. D. 58, with over

twenty years growth as a Christian, he views himself as "the least of the apostles" (1 Cor. 15:9); in A. D. 63 he styles himself less than the least of all saints (Eph. 3:8); in A. D. 65, nearest the end, he is the "chief of sinners" (1 Tim. 1:15).

2. *The old man and the new man are contrasted* in Rom. 6:6; Eph. 4:22; Col. 3:9, 10.

In Rom. 6:6 Paul declares that the old man has been crucified. In Eph. 4:22 and Col. 3:5, he urges his readers to put off the old man, with all his works, because the new man has already been put on. The "old man" was put off at a certain definite time, it was a definite act. This is shown by the aorist tense employed (Eph. 4:22; Col. 3:9). Ellicott says, on the use of the aorist tense, "the aorist is used with reference to the speedy, single nature of the act. The "old man" refers partly to the former legal condition, as condemned under sin, partly to the moral character of the person. In what way was the old man put off, crucified? If we look at this description alone we would be obliged to conclude that every Christian man must be a sinless man. The old man is crucified, dead, buried. In Rom. 6:4 the first century Christian made confession through his baptism that he was dead, buried as utterly dead, and risen to a new life. How can such a man sin at all? This is one side of Paul's teaching. It is the picture of what is contained in the new life when finished, it is the ideal, the conception of the Christian life, what the Christian desires to be, aims to be. It is the prophecy and outline of the Christian life as it is in Christ's mind from the first, to be definitely realized in the Christian life when the work is finished. The other side of Paul's teaching is found in Rom. 8:13—"put to death." Paul says, "Because you are ideally dead, therefore in your life be practically dead; because you are dead in symbol, kill all your sinful life that the ideal and the actual may coincide." There are the same ideal and seemingly contradictory statements in John's writings. "If we say that we have no sin we deceive ourselves" (1 John 1:8); "he cannot sin because he is begotten of God" (1 John 3:9). There was the beginning of a sinless life, sinlessness is involved potentially in the newly begotten spiritual life. Both sides

of John's teachings must be taken together to get the complete truth; either taken alone and pressed to its limit will lead to vast error. In like manner both sides of Paul's teaching must be looked at that the entire truth may be seen. It is oftentimes true that a half truth unduly pressed will be practically an entire falsehood. In Eph. 4:24, and Col. 3:10, the "new man" is represented as assumed once for all as indicated by the aorist tense; at the same time the old man is to be gradually and steadily put off. Meyer says: "Observe the change of tenses. The laying aside of the old man is represented as a momentary act (aorist); the being renewed is an enduring process (present); the final act of which is putting on of the new man (present)". See his commentary on Eph. 4:22, 23. In Col. 3:9 Paul uses a very strong expression (ap-ek-dusamenos), having utterly put off the old man. The Christian has come out of the state of condemnation into that of sonship; the old man is dead; he is now living a new life under the guidance of the Holy Spirit; he is getting each day a better control of himself, is growing in the knowledge of God; he is displacing the old life with the new.

Tennyson sings:

> "Ah for a man to arise in me,
> That the man I am may cease to be."

This is Pauline theology in modern verse. To the Colossians Paul writes: "You have put off once for all the old man (3:9); you have once for all put on the new man (3:10); therefore in detail put away everything that belongs to the old man (3:5); because you are ideally and potentially new men, in your daily life be new men; let the ideal and the practical be commensurate in your lives."

A distinct school of theological writers, especially among the Plymouth Brethren, speaks of two distinct men occupying the same life; an old man condemned, sinful; a new man, begotten of God, that cannot sin. One writer of this school says: "When a man of God goes into sin there is a part of him which does not fall for he has been begotten of God." This is utterly un-Pauline in its affirmation. Some Anti-

nomian writers so far misconstrue Paul's words, "It is no more I that sin but sin that dwelleth in me", as to make a Christian man guiltless in doing even the greatest wrongs, throwing off the responsibility from Paul to an imaginary other man, an "old man" dwelling in him. Paul did not disclaim responsibility even while he deplored a remaining indwelling tendency toward sin. In Gal. 3:2 Paul speaks of the Christian having put on Christ, an act done once for all, the act of justification. In Rom. 12:14 he exhorts the Roman Christians to put on Christ, the daily process of making the life conformed to Christ's will. One side of Paul's teaching is the complete conception, the pattern of the Christian life as it is in its nature, high, ideal, holy; the other side is the recognition of our imperfectly holy life, urging it to be conformed to the pattern.

3. *The "new man" is contrasted with old race hatreds in Eph.* 2:15.

Jesus Christ has made in himself one new man. He has reconciled men to God by his death on the cross. He has reconciled men to each other, creating a new sense of brotherhood. Kneeling before the same cross and sitting at the same holy Supper, redeemed by the same blood, animated by the same hope, living for the same person, they become one new people. There had been a deep gulf between the Jew and the Gentile; there were great racial hatreds that alienated men. Jesus makes a new brotherhood among men. "Barbarian, Scythian, bond, free" recognize each other as kinsmen. There is a moral significance in the term "new" as maintained by Ellicott against Meyer. The founder of the Hague tribunal is Jesus Christ. Social and class distinctions will be displaced only as Jesus infuses his spirit in men. Jesus is the peacemaker between men and God, between man and man. The passages in Acts 15 and Galatians 2 show how nearly the early Christian church, humanly speaking, was cleft into two parts by the mutual antagonism—Jew and Gentile. One of the great hindrances to church growth in India is the presence of caste with its hatreds and contempts. When Christ gets control there is the expulsive power of a new affection.

4. *The "new creation" and old things are contrasted in* 2 Cor. 5:17.

The "new creation" is synonymous with the "new man" wrought by the Holy Spirit. The "old things" correspond with the "old man" that has passed away. In outline, in God's plan and purpose, in the saint's desire and effort, there is a distinct new creation. New views of things have come, new aims and impulses are in the life, new hopes are born, a new life has come. Those to whom Paul writes are designated as saints (1 Cor. 1:2). But the entire letter shows how imperfect was their saintship, how much there was needed in their moral life to make it correspond with the description given of them in 1:2. The letter discloses party spirit, selfishness, unbrotherliness, a desire for a showy life, low conceptions of church purity. By their profession and in their baptism (1 Cor. 6:11) they had symbolically put away all the old life; they must now, by reason of this, lift their life up to correspond with their confession. They must not, to use the words of Epictetus, have a creed of gold and a conduct of earthenware. When David Mendel in Germany became a Christian he assumed a new name, David Neander, which was in reality David New Man.

5. *The "old leaven" and "new lump" are contrasted in* 1 *Cor.* 5:7.

We have here, under differing figures, the old man and the new man again brought before us. At the Passover the house was searched that every particle of leaven might be removed. Because the Corinthians are Christians they are regarded as unleavened, there is nothing of the old leaven in their hearts. This is the ideal side of their life. Actually there are many things in their personal and church life that exhibit the old leaven, the presence of sin. They had a proud and divisive spirit; they were living very far below the highest possible life. The old leaven very largely influenced their lives. Paul urges them, because in theory they are unleavened, to remove all the leaven yet found in them that they may be a new lump. "You are holy ideally, therefore be holy in the domain of your practical life—lift your life up to the pattern that

Christ makes for it. Let conduct and confession coincide in your life"—in this way Paul writes to them.

6. *A "new creation" and religious ceremonial are contrasted in Gal.* 6:15.

The Galatian Christians were in danger of being swept away from the simplicity of the Gospel by a false teaching—the need of a ritual salvation. Paul's emphatic word was faith, to the exclusion of all works as a basis for salvation. His formula was Christ alone as Savior, not Christ plus circumcision. This leads Paul to say that outward ritual or its absence amounts to nothing; it is a matter of utmost indifference; the only important thing is that a man should be a converted man, transformed into a new spiritual condition. He does not deny the place of a rite in the Christian life, for he bears witness to the universal prevalence of a burial in baptism (Rom. 6:14). But there is a great gulf between a rite imposed by Christ upon believers, for teaching, confessing and witnessing purposes, and ritualism which makes the spiritual life depend upon an outward and physical thing. Believers' baptism and baptismal regeneration are at the opposite extremes of thinking. Nothing avails to change a man's spiritual condition, neither circumcision nor baptism, nothing but a change of heart. The Galation teachers put circumcision first, Christ second. Paul says, put Christ, the Holy Spirit, conversion, faith, the Christian life first. If we magnify Christ, rites and the church and church ordinances will be of great use. If they usurp the first place, they will be changed from blessings into curses. All Pedo-baptist organizations today place baptism and church first, in order of time; the Baptist churches, following Paul's letter to the Galations, affirm that no person has anything to do with baptism, church or supper until first of all he has met Christ in person.

A right conception of Paul's new man, new creation, new lump, will help believers to put away the old man, the old lump, the old things. A right philosophy and a right interpretation are a help to right living. In time Christianity, as it now makes a new man and a new creation, will make a new song, a new name, a new heaven and a new earth.

THE THREE PROPHETIC DAYS.

A HARMONY OF THE APPARENT DISCREPANCIES IN THE GOSPEL NARRATIVES ABOUT THE RESURRECTION OF JESUS CHRIST.

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When Jesus Christ was on earth, he was sharply challenged by the Scribes and Pharisees. They were the legal guardians of religious teaching. From them came the authority to teach publicly. Jesus was teaching without their authority, and was disregarding the traditions of the fathers; and to them, he seemed to be utterly disregarding the sabbath, their most sacred day. They came to Jesus and demanded to know by what authority he did these things. In response to their challenge, he said, in Matt. 12:39, 40:

"An evil and adulterous generation seeketh after a sign; and no sign shall be given to it, but the sign of the prophet Jonah: for, as Jonah was three days and three night in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."

His right to teach and work miracles was challenged by those who had a right to inquire into his career. He replies, naming one sign. Upon this one sign he would rest his claim to be divinely appointed. Upon it, he would rest his claim to be the Messiah. He chose a sign which he could not perform, if he were a mere man, and which no man could perform for him. Only God could perform it. That sign was his resurrection from the dead, three days after his death and burial. By this one work of his Father would be established his claim to be the Son of God. Afterwards he, as well as the inspired writers of the New Testament, added one mark of time or circumstance after another, and safeguarded it by one incident after another, till they threw around it every possible limitation so as to prevent its being mistaken, simulated, duplicated or misunderstood. This was a sign which none but God could perform. He would die and lie in the heart of the

earth for three days and three nights, and then rise to life again. Nothing less than the most exact fulfillment could possibly meet the requirements. We must conclude, therefore, that he regarded this as the supreme test of his Divinity. Learned interpreters of the Word seem to us to have treated his words—crucial words—in such a way as to give to them the most uncertain and ambiguous meaning. These words were spoken under circumstances and about such a matter as to lead one to expect the most exact and explicit statement possible. But they have been treated as if they might mean almost anything.

We have read after a great many authors and have heard a great many preachers speak about the crucifixion, burial and resurrection of Jesus Christ. A very great majority of them say, with the utmost assurance, that he was crucified on a Friday (when reckoning time after our manner), and that he was buried on Friday afternoon, and that he rose from the dead on Sunday morning. All these things are said, although the New Testament nowhere asserts any one of them. Neither could these statements be true, it seems to us, if his own words are to be made good. And there are a number of other words in the New Testament which appear wholly inexplicable upon this theory that he was crucified on Friday and rose on Sunday morning. Now, if the words of Jesus Christ and the words of the inspired New Testament are not exactly true when speaking of the supreme fact of Christianity, what assurance can we have that they are true about anything else? The matter calls for the most thoughtful consideration.

To have been buried late on Friday afternoon and to have risen early Sunday morning, would not have allowed him to have been "in the heart of the earth three days and three nights" by any possible count. Three days and three nights, when full, require seventy-two hours. And certainly there must needs be three periods of light and three periods of darkness in order to make "three days and three nights." But the Friday-Sunday, theory would not allow him to have been in the grave more than thirty-six hours, at the most. And there could be but two periods of darkness, at all. For how could

we find a "night" when there was neither darkness nor nighttime? Instead of "three days and three nights" there could have been only one whole day, small parts of two other days, and two nights. It does not seem proper to treat our Savior's test words in that manner. Some other explanation must be found. Fortunately it can be found, and fully established. Those who hold to the Friday-Sunday theory all show that they are not satisfied with their explanations. So they resort to various and sundry devices in order to show how their supposition may be true. Thus, have they treated the Savior's one appeal for the establishment of his Divinity. It was an appeal to a test which he put wholly beyond his own power, referring it to his Father. It was given to silence all doubt. It has been treated so as to make it the source of very great doubt. "For," says the sceptic, "if his words may not be taken in their plain meaning when he would assure us of his own Divinity, how shall we believe him when he promises us eternal life? There must be some explanation that will take proper account of all Scriptures, and at the same time allow them to have their plain and manifest meaning. Let us see if we can find such an explanation. It is hoped that we can.

WHENCE ALL THIS CONFUSION.

It will help us in this search, perhaps, if we shall first inquire as to the origin of all this confusion. Whence arises the trouble about explaining the Scriptures concerning the Resurrection? Three or four sources may be named.

1. Overlooking the fact that the day which followed the Passover was, under the law of Moses, always and invariably a sabbath, no matter on what day of the week it might fall.

2. Overlooking the fact that the day before any sacred festival, including the sabbath and the Passover, was a "day of preparation," or simply "The Preparation." If it occurred before the Passover sabbath, it was called by both phrases "The preparation of the sabbath," and "The preparation of the Passover."

It was supposed that the "Preparation" spoken of in connection with the crucifixion was the "Preparation" before the

regular weekly sabbath, which fell on Saturday. Hence the supposition that he was crucified on Friday.

3. Overlooking certain adverbs of time, and certain adverbial phrases, as expressed in the Greek; especially such as these, viz.: ὀψέ, which refers to the first or evening watch, πρωί, which refers to the fourth or morning watch, πρωὶ σκοτίας ἔτι οὔσης, which means in the morning watch, while it was yet dark, ὄρθρου βαθεύς which means the deep twilight, λίαν πρωί which means early in the morning, and ἀνατείλαντος τοῦ ἡλίου, which means when the sun was risen.

4. Overlooking the fact that the Greek verb ἐπι-φώσκω as used in Luke 23:54 and in Matt. 28:1 are the same word and both refer to the beginning of the day, which began with the evening and not with the morning as we are accustomed to use it.

We have a feeling that if these things had been observed, we should never have had this confusion about the resurrection.

A POSTULATE.

The facts concerning the trial, crucifixion, burial and resurrection of Jesus Christ were such that every statement made in the New Testament about them is true, and happened just as the New Testament says they happened. We are willing to go further and say that every statement in the Bible about them must be taken in its plain and manifest meaning. This is the very citadel of Christianity. If we may not plead the plain meaning of the Word of God at this point, then we have a very unsatisfactory appeal when we wish to plead its plain meaning at any other point of its teaching. Then, remembering that this is God's highest appeal to the confidence of men, it does not seem consistent with his wisdom, love and mercy, for him to have hedged it about with such inexplicable statements as to leave us in confusion and uncertainty. We should naturally expect him to use words in their simplest meaning. In so understanding them, we shall most probably find the easiest, if not the only possible explanation. The trouble has been that students have been following precedent and tradition to such a degree that they have been estopped from seeing the

truth or, seeing it, have not been bold enough to follow it. We must not object if it requires prolonged and careful study in order to see the truth at this point. We ought the rather to expect this. For thus would God's Spirit hold us close to the cross, and make us linger about the tomb, till we really see that Jesus of Nazareth was and is truly the Son of God.

THE TEST OF A THEORY.

The ultimate test of any theory lies in this fact: It will answer all proper questions that may be propounded to it. It will take account of all the facts. If a theory will not take account of all the facts, then, the theory must be modified. So, any theory of the crucifixion, burial and resurrection of Jesus Christ, must take account of all that is said in the New Testament about them, and be able to show that all that is said there is true, and in harmony with all the other parts. This, the theory that Christ was crucified on Friday and rose Sunday morning, has never done satisfactorily. So, whatever is the truth, that theory must not be the true one. For it is easily possible to propound numerous questions to that theory which are wholly unanswerable, except by such suppositions as both betray weakness and awaken doubt.

WHAT MUST BE EXPLAINED.

Whoever fully explains the crucifixion, burial and resurrection of Jesus Christ, must take account of the following facts, circumstances and incidents, and show that each is true and in harmony with all the others:

1. The Passover which Jesus ate with his disciples, "the same night in which he was betrayed," must be the regular Passover supper, and partaken of at the regular time, on the fourteenth of Nisan, at evening.

2. The crucifixion must take place on a day of "preparation" which was at the same time "the Preparation of the Passover" and "the Preparation of the sabbath," which immediately followed, which same sabbath was a "high day." It must also be such a day that if the Jews entered Pilate's judgment hall, they would be so defiled that they "could not eat the Passover."

3. The burial must take place just as "A sabbath began to

dawn." This sabbath must have one working day between it and the regular weekly sabbath. The weekly sabbath then must end just before the resurrection, and exactly "three days and three nights after the burial." Two sabbaths must occur between the burial and the resurrection, and the latter must be the regular weekly sabbath, because the "first day of the week" immediately followed.

4. The resurrection must occur so that the tomb shall be empty "late on the sabbath, as it began to dawn into the first day of the week." That is, on Saturday evening, immediately after six o'clock.

5. Certain women from Galilee must be able to see the sepulchre while they were burying him, "as a sabbath began to dawn", wait till that sabbath was past, and then buy spices and ointments, and "rest on the sabbath, according to the commandment", and then come to the tomb "early in the morning of the first day of the week".

6. Certain women must be able to visit the empty tomb "late on the Sabbath, as it began to dawn into the first day of the week," that is in the evening, and yet "early in the morning, while it was yet dark." And still "when the sun was risen."

7. Certain women must be able in the evening to see "an angel in shining garments, sitting upon the stone" which had been rolled away from the door of the tomb, and yet see one "angel, in white, sitting on the right side, after sunrise"; see two angels standing by them, having on "shining raiment", in the deep twilight of the morning, and yet after sunrise see two angels "in white," sitting, the one at the head and the other at the feet of the place where the body of Jesus lay.

8. Certain women must be able to see Jesus "in the evening" just after his resurrection, and "lay hold of his feet and worship him," and yet certain women who come to the tomb in the morning "find not the body"; while Mary, in the morning, after sunrise, shall see him and talk with him, but is not allowed to touch him.

9. He must explain how the guard happened to leave the tomb in the evening and report that his disciples had come and stolen his body away in the night.

10. He must explain all these things so as to harmonize them with certain scripture statements about the resurrection; such as, "in three days," "on the third day," "after three days," and "this is the third day since all these things came to pass."

It will thus be seen that the resurrection of Jesus Christ has more marks of time and incident thrown round it than any other fact of scripture revelation. This is as we should expect it. God would guard this one test in every way possible to keep it from being simulated or misunderstood. God would put himself to the severest test, when he would avouch his Son to the world. Thus would he seek to remove all possible doubt. It becomes us to study it with the profoundest reverence, and a most earnest desire to know the truth. We may not lightly explain away what God has fixed with so much particularity.

A PROPOSED THEORY.

The following is submitted as the order and sequence of the facts and incidents concerning the crucifixion, burial and resurrection of Jesus Christ. On the afternoon of the thirteenth of Nisan (Mk. 14:17), which we would call Tuesday, Jesus and his disciples came in from Bethany into the city of Jerusalem to eat the Passover supper which two of his disciples had previously made ready (Lu. 22:14). On the night of the fourteenth, which was the beginning of the fourteenth, in the early part of the night, being the beginning of the day, Jesus and his disciples ate the regular Passover (Lu. 22:15, 16). At this time Jesus instituted the Memorial supper (Lu. 22:19, 20), and discoursed to the disciples, and prayed with them. Towards midnight, they went out to the garden of Gethsemane where the mob arrested him, and led him away to Annas and then to Caiaphas.

On the morning of the fourteenth (Jo. 18:28), the same day in which the Passover was eaten, and which according to our mode of reckoning, we would call Wednesday, early in the morning, the Jews led Jesus to Pilate in order to secure his sentence of death upon him. Because the next day was the beginning of "the feast of unleavened bread" (Jo. 18:28), which

Luke and John often include in their term "the Passover" (Jo. 2:23), the Jews would not enter the Judgment hall, lest they should be defiled and so prevented from eating the "feast of unleavened bread" which followed the Passover supper, and began that night at six o'clock (Lu. 23:5, 6).

At nine o'clock on the morning of the fourteenth (Mk. 15:25), Wednesday, according to our count, the same day which began the evening before at six o'clock, they crucified him. This was the same day of the Passover, but in the morning which followed, still a part of the day in which they ate the Passover.

The next day, which would begin that same evening at six o'clock, was a sabbath (Ex. 12:16), but it was not the regular weekly sabbath. It was the Passover sabbath, which always came the next day after the Passover supper (Lu. 23:7). The morrow being a sabbath, this day, the fourteenth, would be a day of Preparation (Jo. 19:31, Lu. 23:54), "the Preparation of the sabbath" (Mk. 15:42). Always, the day before any sabbath was a day of Preparation (Matt. 27:62, Mk. 15:42, Jos. Ant. 16, 6, 2). But, because this was the Passover sabbath, this day was called the "Preparation of the Passover" also (Jo. 19:14). The next day, the fifteenth, was a sabbath, and because it was within the Passover week, it was called a great day or "high day" (Jo. 19:31). And because the next day was a sabbath when it would be for two reasons unlawful for the bodies to hang on the crosses, the Jews besought Pilate to break their legs. But Jesus expired at three o'clock (Mk. 15:34, Lu. 23:44). Then Joseph of Arimathea and Nicodemus obtain permission to bury the body. The burial took place on Wednesday afternoon and evening, the fourteenth and fifteenth, beginning the same day on which they ate the Passover and ending in the evening or beginning of the Passover sabbath. While they were burying him, the Passover sabbath "began to dawn", as Luke tells us in 23:54. The fifteenth day, which was the Passover sabbath, began at six o'clock, just as they were burying him. That sabbath extended from six o'clock Wednesday evening, according to our count, to six o'clock Thursday evening, the fifteenth. Since it was a sab-

bath, and a Passover sabbath, it was "a high day" with the Jews. They would be sure to keep it and do no servile work on that day. The women who came with him from Galilee watched them bury him, and were at the tomb when the Passover sabbath began. They also kept this day, as Mark tells us (16:1). They could not have bought and prepared spices until the sabbath was passed. The next day, Friday, was an ordinary secular day. On this day, the women could buy and prepare the spices (Lu. 23:56), and did so. But they rested on the next day after buying and preparing the spices. It was the regular weekly sabbath, and they rested as Luke says (23:56).

Jesus lay in the tomb from just after six o'clock Wednesday evening, till just after six o'clock on Saturday evening, which brought the time a little past the close of the regular weekly sabbath, as it "turned into the first day of the week." At that time, Mary Magdalene and the other Mary, came to see the sepulchre (Matt. 28:1). At that time, a great earthquake occurred. An angel of the Lord descended from heaven and rolled away the stone and sat upon it. His countenance was like lightning. He said to the women, "He is not here; for he has been raised up, as he said. Go quickly and tell his disciples that he has been raised from the dead" (Matt. 28: 2-7). As they were going from the tomb, Jesus met them and said, "All hail." They worshipped him, "laying hold of his feet" (28:9). The watch which had been overwhelmed by the appearance of the angel, now go into the city and report what had happened, and were told to say that his disciples came while they slept and stole the body away in the night (28:11, 12). These things all took place in the evening, as we would say, Saturday evening, but really in the beginning of Sunday, for Sunday began at sunset, or six o'clock Saturday night.

At that time the tomb was empty, for Jesus was risen and appeared to the women. None of the other visits of the women to the tomb have anything to do with the hour of his resurrection, but with the fact, for all of them occurred in the morning hours of Sunday, the Sunday that dawned at six o'clock the evening before, while the two Marys were going to the tomb. Early on Sunday morning then,

"while it was yet dark", Mary Magdalene came alone to see the sepulchre and finds the stone rolled away (Jo. 20.1), but sees no angels. She ran to tell Peter and John that "they have taken away the Lord out of the tomb" (Jo. 20:2). Then came the women from Galilee with their spices to anoint the body. They came in the deep twilight of the morning (Lu. 24:1). They found the stone rolled away and entered the tomb but found not the body. They saw two angels "in shining garments", standing by them, who said: "Why seek ye the living among the dead? He is not here; he has been raised up" Lu. 24:2-6). They returned from the sepulchre and confirmed what Mary had said to the apostles (Lu. 24:9, 10). Then Peter and John ran to the tomb, entered, saw the linen clothes lying in order and believed, and went away (Jo. 20:3-9, Lu. 24:12). After this Mary Magdalene and the others come to the tomb with spices, when the sun was up. They find the stone rolled away, and enter the tomb. They see one angel, "in white, sitting on the right side." He says to them: "Ye are seeking Jesus the Nazarene, who was crucified. He has been raised up; he is not here." In trembling, fear and astonishment, they fled from the tomb, and told no one what had happened (Mk. 16:2-8). But Mary Magdalene lingers at the tomb, and as she weeps, stoops down to look into the tomb and "sees two angels in white, sitting the one at the head and the other at the foot,where the body of Jesus lay." The angels ask why she weeps and she tells them (Jo. 20:10-13). Then Jesus appears to her and discovers his identity by calling her name. As she seeks to worship him, he forbids her to touch him, but sends her to tell his disciples that he is about to ascend to his Father (Jo. 20:14-17). This takes account of all the visits of the women to the sepulchre, and shows the order of their occurrence.

ARGUMENTS.

The following reasons are given for believing the theory here propounded:

1. It was the regular Passover supper which Jesus and his disciples ate, and it occurred in the evening of the fourteenth

of Nisan, while the other Jews were eating the Passover. This Passover is frequently spoken of in the New Testament as if it was the regular Passover: "Ye know that after two days comes the feast of the Passover, and the Son of Man is delivered up to be crucified" (Matt. 26:2). Compare, also, Mk. 14:1, 2 and Lu. 22:1, 2. This was evidently the regular Passover feast, and, unless scripture or reason requires that it should occur at some other hour, it must be concluded that it was the regular time. Neither scripture nor reason requires any other hour. Jesus scrupulously observed the ceremonial law of Moses. There were only two reasons which justified a Jew in eating the Passover at an irregular time; either being defiled, or being on a journey. Neither of these would apply to Jesus. It is, at least, suggestive that many harmonists, in order to account for the days between his arrival at Bethany, six days before the feast (Jo. 12:1), and the crucifixion, find it necessary to assign one day to idleness in the midst of this the most intense week of his earthly career. The harmony here suggested is not embarrassed with any such necessity. It is marvelous that the very day of the crucifixion should be said to have no record.

The Passover, which was partaken of by Jesus and his disciples, occurred in the evening of the fourteenth of Nisan, at the very beginning of the day, in other words, in the early part of the night. Every day with the Jews, at that time, began in the evening. The time was determined by the appearance of certain stars. The hour of this Passover may be learned from Num. 9:2, 3, as well as from various other scriptures, and also from Josephus, Ant. 3, 10, 5.

2. The crucifixion took place next morning, or in the latter half of the fourteenth of Nisan, the day which began at six o'clock the evening before, just previous to the eating of the Passover supper. Let it be constantly borne in mind that Jesus was crucified on the same day in which he ate the Passover. This day is called "The Preparation," and is spoken of as both "the preparation of the sabbath" (Mk. 15:42), and "preparation of the Passover" (Jo. 19:14). Geikie, Vol. 2, pages 213-214, says: "The fourteenth day, which began at sunset of the thir-

teenth, was the first of unleavened bread, and was hence known as 'the preparation day.'" And on page 217, in speaking of the Passover, says: "The whole week was full of interest. The fifteenth was kept like a sabbath." The next day after the Passover was always a sabbath. I could give numerous quotations, but content myself with the following: Num. 28:16-18: "And in the fourteenth day of the first month, is the Passover of the Lord. And in the fifteenth of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be a holy convocation; ye shall do no manner of servile work therein." In Smith's Bible Dictionary, Art, Festivals, note: "The law always speaks of the days of Holy Convocation as sabbaths." Art. Passover: "On the sixteenth day of the month, the morrow after the sabbath (that is, the day of Holy Convocation, etc.). The phrase in Jo. 19:14 may thus be understood as the preparation of the sabbath which fell in Passover week." Jacobus, on Mk. 16:1, says: "A day that was not the seventh day sabbath, was called the sabbath. The first day of the feast of unleavened bread was called a sabbath." Because the fifteenth, the feast of unleavened bread, was a sabbath, the fourteenth was a "day of preparation". Bloomfield says on Matt. 27:62: "The Preparation denoted the day preceding the sabbath or any festival, as being that on which preparation was made for its observance." And because this was a preparation for both, it was called "the preparation of the sabbath" and "the preparation of the passover." The whole feast was frequently spoken of under the general term "Passover." For examples of this, see Lu. 2:41; 22:1; Jo. 2:13, 26; 6:4; 11:15; 12:1; 13:1. Hence, it is claimed that Jesus was crucified on the fourteenth day of Nisan, that is towards the end of the day on which he ate the regular Passover, namely, on the evening before. And because the next day was both a sabbath and the beginning of the feast of unleavened bread, which is called "the Passover," this day was called the preparation. There were but two days which could possibly fulfill the conditions of this day; that would be either the fourteenth or the twentieth of the month. These would be days which immediately

precede a sabbath, and fell in the Passover week. But we are not left in doubt as to which one is meant, for the Passover supper was eaten the night preceding. Then, just three days later is the first day of the week, when the resurrection must occur. It is worthy of remark, in passing, that the phrase "first day of the week" does not occur till after the crucifixion, and in reference to the resurrection.

3. The day following the Passover was a sabbath. It was not the regular weekly sabbath, because it had but one working day between it and the regular weekly sabbath, as previously shown. This Passover sabbath was the fifteenth, and began at six o'clock in the evening of the day on which Jesus was crucified and extended to six o'clock the next evening. Because it came in the Passover week and introduced the feast of unleavened bread, it was with the Jews "a high day." Dr. Hovey says on Jo. 19:31: "Its greatness was due to the fact that it was a sabbath of the Passover festival." Numerous quotations are at hand, but it is supposed that this will be sufficient. There were, then, two important reasons why they might not allow the bodies to remain on the crosses; both the prohibition of Deut. 21:23, and the sacredness of the Passover sabbath.

4. The burial, as all agree, took place about six o'clock on the evening of the fourteenth, the day of the crucifixion. It was at the beginning of a sabbath (Lu. 23:54). The sabbath then began at six o'clock. Geikie, Vol. 2, page 575, says: "It was the eve of the great Passover sabbath, and no corpse could be left unburied to defile the ceremonial purity of the Holy City, on that day. It was necessary, therefore, that our Lord be buried without a moment's delay, for sunset, when the sabbath began, was rapidly approaching." Page 96, referring to the sabbath: "The holy day began with sunset on Friday and ended with sunset on Saturday." The sabbath, then, began at six o'clock in the evening. But the word describing the hour of the burial is the same word which occurs in Matt. 28:1, describing the hour of his resurrection. This, then, becomes a very important word for us to study. It is the Greek word ἐπιφώσκειν. The Canterbury Revision renders

it, in the margin, "began to dawn." Bloomfield renders it, "was just dawning, just drawing on, just commencing." Meyer, "here, the legal daybreak, which began at sunset." Alford, "a natural word, used of the conventional (Jewish) day beginning at sunset." Plummer, "an inaccurate expression, because the sabbath began, not at dawn but at sunset. But 'it was drawing on' easily comes to mean 'it was beginning' and is transferred to things which could not dawn." We shall examine it further when we study Matt. 28:1. Thus, the burial took place about six o'clock on Wednesday, the fourteenth, the day of the Passover on which he was crucified. Then, to keep his words, and have his Messiahship established, he must rise just "three days and three nights" later, and so that it shall be at the "dawning of the first day of the week." It will be of the utmost importance for us to see if this was true. He was buried just as the Passover sabbath began, that is, the hour struck while they were burying him. So in fact, the entombment was not fully completed till just after six o'clock, when the sabbath was beginning to dawn. Since this is both a sabbath and a "high day," no servile work may be done on that day. The women cannot buy spices, now, till that sabbath is past. Mark and Luke tell us what they did. They waited till that sabbath was past (Mk. 16:1), and then bought spices and ointments and prepared them "and rested on the sabbath, according to the commandment." (Lu. 23:55-24:1). Friday, the working day which followed the Passover sabbath, they could buy the spices, but the regular weekly sabbath came on before they could complete this preparation of the spices. So they had to rest during that weekly sabbath before coming to the tomb. We know that this was the regular weekly sabbath, because, when it ends, the "first day of the week" will begin, at which time the resurrection should have taken place. There must be exactly three days and three nights between his burial and his resurrection, according to his own words. That will allow two sabbaths, Thursday and Saturday, with a working day, Friday, between them. This will bring the beginning of the first day of the week, just "three days and three nights" from his burial, the very measure which he himself set. This

supposition exactly fills every requirement, and brings the time of the resurrection at the beginning of the first day of the week, Saturday evening, just after six o'clock. The "three days and three night" are full, and no time left over. Neither do they fall short. Two sabbaths are accounted for, which will bring the dawn of the first day of the week just as the second one ends. The Friday-Sunday theory cannot possibly do that.

5. Again, the tomb must be empty in the evening, immediately after the close of the regular weekly sabbath, which occurred at six o'clock. That is what "three days and three nights" will require, if he was buried on Wednesday evening, as "the sabbath began to dawn." All the authorities agree that he was buried at that hour, if not on that day. The New Testament narrative requires that the resurrection should occur so as to leave an empty tomb in the evening, just after the close of the sabbath, and "early on the first day of the week"; but not in the morning. Take what Matthew says, in 28:1, "Now late on the sabbath day, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre." At that time, there is no suggestion that they have come to anoint his body. At that time they saw an angel who said, "He is not here, for he has been raised, as he said." Then, the tomb was empty. If we can only be sure when that occurred, the case is clearly made out. Fortunately there are two words in that one verse that fix the time unmistakeably. How it begins to look as if God was supplying all that the most exacting inquiry could demand! He has put two words into this crucial verse which mark, not only the day of the week, but the very hour of the day. How could he do more. The two words are ὀψε and ἐπιφωσκούσῃ. The former means, as we shall see, the evening watch, or from six o'clock to nine o'clock in the evening. The latter is a verb which indicates the very beginning of the day. When we know the hour the day began, we know the hour of the resurrection. But we have shown that the day began at six o'clock in the evening. It is important to see if these two time words in this verse will sustain that view. ὀψέ is defined by Thayer, thus: "Late in the day, i. e., at even-

ing. *ὀψὲ σαββάτων* the sabbath having just passed, after the sabbath, i. e., at the early dawn of the first day of the week—(an interpretation absolutely demanded by the added specification *τῇ ἐπιφωσκουσῃ κτλ*)." We have the Savior's own use of the word, in connection with another word, which will throw great light on our study. In Mk. 13:35, he used these words: "Watch ye, therefore; for we know not when the master of the house cometh, at even (*ὀψέ*) or at midnight, *μεσονύκτιον* or at cock-crowing (*ἀλεκτροφωνιας*), or in the morning (*πρωι*)." The two words especially interesting to us, now, are *ὀψέ* and *πρωί*. "*Opse*" is here translated "evening", and by consulting authorities in Greek, it can be easily ascertained that such is the correct translation. It means the first or evening watch, from six to nine o'clock at night. It was within that limit when the two Marys first went to the tomb. But we are able to determine the time yet more accurately. The verb *ἐπιφωσκούσῃ* marks the very beginning of that period. It was just as "it began to dawn towards the first day of the week." This, we have already seen, took place at six o'clock. Thus the hour is definitely placed for us by these two words. The resurrection took place on Saturday evening, just as it turned into the next day, or "the first day of the week." That would be exactly three days and three nights after his burial, which we have seen took place on Wednesday evening, just as it turned into Thursday, the great Passover sabbath. This is exactly what is required to make good his own words, in the one and only test to which he referred his claim to the Divine Messiahship. It really looks as if this must be the correct theory.

But that it may appear that we are not claiming too much, we will appeal to the scholars on the question. Meyer says, on Lu. 23:54, when rendering this word *ἐπιφωσκούσῃ*, "Legal daybreak, which began with the sunset." Jacobus on Matt. 28:1, says: "Literally, in the evening of the sabbath. And as in Jewish reckoning, the day ended at six o'clock p. m., this means opening of the subsequent day." Alford says: "There is some little difficulty here, because the end of the sabbath was at sunset, the night before." Keim, as quoted by Meyer:

"The evening is intended, since according to the Jewish mode of reckoning, the day began with the rising of the stars, or the lighting of the lamps, so the meaning of our passage would be as follows: 'In the evening, after six o'clock, just when the stars are beginning to twinkle.'" George Campbell: "This could be spoken only of Saturday evening; for the sabbath ended at sunset." Broadus, on Matt. 28:1, says: "This opening expression is not easy to interpret. 'Late on the sabbath day' is the only natural and well supported meaning. But the Jewish sabbath ended at sunset, while Matthew's account indicates, and the other Gospels distinctly declare, that our Lord's resurrection occurred in the early morning." It is respectfully suggested that "Matthew's account" does not indicate that the resurrection occurred in the morning. On the contrary, it distinctly says that it occurred in the evening. Again, most respectfully, it is denied that the "other Gospels distinctly declare that our Lord's resurrection occurred in the early morning." If any one thinks so, it will be quite in order for him to name the place where it is so declared. Matthew is the only writer of the New Testament that undertakes to name the hour of our Lord's resurrection, and he "distinctly declares that it occurred in the evening." I have been at pains to give these numerous quotations, which could be greatly extended, in order to show that our text in Matt. 28:1 requires that Jesus should rise in the evening, whenever he was buried. But it has been shown that he was buried in the evening, at the same hour in which he rose from the dead. It was shown that the burial took place on Wednesday evening. It has also been shown that the resurrection took place on Saturday evening, at the same hour in which he was buried on Wednesday evening. From Wednesday evening, say just after six o'clock, to Saturday evening, just after six o'clock is exactly "three days and three nights," the very length of time which Jesus said he would be "in the heart of the earth."

Thus, it has been shown that Jesus Christ was not crucified on Friday, and rose on Sunday morning, but that he was crucified on Wednesday, and rose on Saturday evening. And that he was in the tomb exactly "three days and three nights," or

seventy-two hours. He kept his words fully, and we are not under the necessity of throwing discredit on his one supreme appeal.

In a subsequent paper, the apparent discrepancies in the visits of the women to the tomb can all be removed as successfully as the hour of his resurrection has been fixed. Then every statement made in the scriptures limiting the time of his being in the grave, can be shown, not only to be in harmony with these views, but really shown to be a strong confirmation of them.

DID OUR LORD USE THE LORD'S PRAYER?*

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It cannot be denied that Jesus of Nazareth was a great spiritual teacher. Even those least willing to accept his doctrine implicitly do not call this into question. No other teacher has ever had such world-wide influence and such steadily increasing acceptance as the ages roll by. After nearly two millenniums the chief leaders of religious thought profess to have learned from Him. The measure of the acceptance of His words is to-day the measure of civilization. He is not simply first in human esteem, but there is an immeasurable distance between Him and whoever may be regarded as second. Indeed it has come to this, that if any one desires to pose as an original religious thinker, he can only gain a hearing by professing to have a better view of the doctrine of Christ. Each generation has seen opponents with novel objections which like sky meteors have dazzled and died and been known no more. None has ever wrested the sceptre from His hand. At this present time he rules over a larger number of living men and with more intense loyalty than ever.

Amongst other evidences of His wondrous power may be noted the marvellous acceptance of a short prayer He dictated to His disciples, which is called the Lord's prayer. No other form of petition has ever been rooted so deeply in the universal heart of man. All have moments of devotional thought, which are the great formative influences of character, and at such time there is an almost universal remembrance of this prayer. It is the first form of words stored in the memories of little children. Aged men and women desire that they may depart from life with this on their lips. The average man desires to repeat it every day. In the most widely accepted rituals of public worship it takes a place, in some cases more than once, at each service. Herein is a marvel, a devotional

* Dr. Cooke's death has occurred since the above article was written. [ED.]

miracle, and a sign. The sceptic may rear a gigantic fortress of apparently impregnable argument against the spiritual veracity of Jesus Christ; but before we commence an attack, we have a right to demand that he shall explain this mystery. By the Lord's prayer to-day Jesus of Nazareth is supreme in the spiritual life of man.

Looking carefully at this prayer the question calls for consideration. Does it derive its authority from being the one Jesus used, or which he directed to be used? The evidence seems all to indicate that the use is sanctioned by His words, not by His example. It was probably given on two accasions. First, it formed a part of the Sermon on the Mount, which was a comprehensive and an early statement of the practical part of His teaching. Then, at another time, when He had set an example of prayers, His disciples, remembering what John the Baptist had taught, asked Him how they should pray; not that He should give them the petition He himself had used, but something suitable for themselves.

It is a memorable fact, that we never find Christ praying with His disciples. He was often in prayer, yet in this He was alone. He spent whole nights in prayer, but no record is left for our guidance of what He prayed for. In Gethsemane He asked the presence of a chosen few, but except His agonized cry for resignation, they do not appear to have learned the nature of His supplication. This is very surprising. Every true spiritual guide will lead his followers and give expression to common spiritual needs. Not so Christ. He never gathered His disciples around Himself for a prayer meeting, or other gathering for worship. In spiritual matters He ever appeared to be on a different plane. His teaching was from one on a superior height. He rarely argued or quoted, as might have been expected from a great teacher. He asserted. The assumption, that He was on so much higher level in spiritual life that He could neither worship nor join in common prayer with His friends, ought not to be overlooked. Once and once only we find Him joining in singing a hymn. No matter how learned or good a preacher may be we all feel that such an attitude would be insufferable. Imagine a minister of to-day delivering

a discourse on prayer, but when the time came for its exercise would stand apart, in effect says: "My spiritual needs are immeasurably beyond yours; we are not on the same level, I cannot join you, nor you me, at a diet of worship, I have meat to eat that ye know not."

Note the first word of the prayer, "Our", "Our Father". This was for the disciples, in which He did not join. In many instances in His allusions to God He speaks of Him as a Father. But with this peculiarity, that it is never "Our Father"; as though the Fatherhood of God was not the same to His disciples as it was to Himself. He very frequently spoke of "My Father." He does not direct His disciples to use this phrase, but speaks of "your Father." Sometimes when a general, though not a united, term is needed, He refers to "the Father." Once he said: "I go to my Father and your Father." Of this peculiarity there are many illustrations. The idea of the Fatherhood of God was not a novelty. The psalmist had sung: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Jeremiah described the Almighty as saying: "Wilt thou not from this time cry unto me, 'My Father'?" So Isaiah: "Doubtless thou art our Father." And Malachi: "Have we not all one Father? Hath not one God created us?" The Egyptian had spoken of Father Horus, and the Latins of Jupiter, Father Jove.

A brief consideration of the many passages in the Gospels which refer to the Fatherhood of God, will bring the conviction that there was a real difference between the view He would have us receive, and that which was His own. In His words, "My Father," He did not imply the same Sonship as "Your Father." John in the introduction to his gospel calls our Lord, "the only Begotten of the Father," and again, "the only Begotten Son." More than once a voice from heaven announced, "This is my beloved Son." That Sonship with Christ meant much more than Sonship with us is evident in the account of the trial of Christ before the High Priest. The charge which, from his office, Caiaphas had to consider, was that of blasphemy. The first count of the indictment was a misrepresentation of what our Lord had once said in reference to the temple, and that fell

through. Then came a more serious accusation. The High Priest challenged Him, "I adjure Thee by the living God that Thou tell us whether Thou be the Christ the Son of God." This Christ admitted and upon this He was condemned. A profession of the Sonship of God was considered to be blasphemy and worthy of death. This evidently had a meaning different to that avowed of Divine Fatherhood which every Jew, with the Old Testament in his hand, would have admitted; and which indeed few intelligent men would deny. Thus in regard to God's Fatherhood, our Lord and His disciples were not on common ground. They, in one sense, would pray to God as "Our Father." He, in another, would say, "My Father."

At the miraculous conception the angel said to Mary, "That holy thing which shall be born of Thee shall be called the Son of God." In Christ's infancy he was taken to Egypt that the prophecy might be fulfilled, "Out of Egypt have I called My Son." At His baptism a voice from heaven was heard saying, "This is My beloved Son," and John saw and bore record that He was the Son of God. The tempter in the wilderness approached Him saying, "If Thou be the Son of God." Nathanael said to Him, "Rabbi, Thou art the Son of God, Thou art the King of Israel." The full statement of the Gospel given at the close of the interview with Nicodemus was, "God so loved the world that he gave His only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not His Son unto the world to condemn the world, but that the world through Him might be saved." Then we learn, "The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life." The confession of Peter, which our Lord said was the rock on which the church was to be built, was, "Thou art the Christ the Son of the living God." Although we do not grow weary in hearing about the Lord Jesus Christ our Savior, yet this may be sufficient. It does not exhaust the list of passages which bring the conclusion that the Sonship of Christ was not the same as the sonship of ordinary men. Thus the first word of the prayer could not be common to our Lord and His disciples.

In the use of the most holy petition, the foundation of all true prayer, "Thy will be done," we do not find Christ and His disciples standing at the same place. It is a prayer in which all created beings must unite, that the harmony of the universe may be ensured. Our Lord at the hour of His deepest trial bent His desire to this, "Nevertheless not as I, but as thou wilt." The prophetic record of His intention on assuming humanity was, "Lo I come to do thy will O God." But in His earthly life there were many manifestations of a distinct and determined will; though never in antagonism to the Divine will. He spoke of doing the will of Him by whom He had been sent. But there were times when He spoke of His own will as supreme. As in the great prayer, "Father I will that they also whom Thou hast given me be with me where I am."

This different level of spiritual feeling and thought may be more clearly discerned in the central petition of the prayer, the cry for forgiveness. No one feature of the life of Jesus is more evident than His absolute freedom from sin. No untrue or profane word ever came from His lips; and we are assured that no unhallowed thought or desire ever dwelt in His mind; no unholy feeling found admission into His heart. He knew no guile. No pride or haughtiness dimmed the lustre of His meek and lowly life; neither was any deceit in His mouth. Living in the bright and searching light of watchful foes, ever seeking to entangle him in one way or another, having frequently brought against him accusations which fell to the ground immediately they were uttered, He could boldly challenge, "Which of you convinceth Me of sin." This is the more striking when it is remembered that His demand of men for acceptance with God should be penitence. The repentant Magdalene was more acceptable than the gentleman of irreproachable character who did not recognize his sinfulness. At the Temple the publican was justified rather than the Pharisee, for one came with a sense of his sin and the other with thoughts of His good works. The opening benediction of the Sermon on the Mount was for those who are poor in spirit and we cannot regard that as exemplified by Christ.

The strict scrutiny of His life was not only by men. In His last

recorded prayer He could approach God saying, "I have glorified Thee on the earth. I have finished the work which Thou gavest me to do." This is very far from the lowly abasement before God which is the right attitude of sinful men. Not a single thing left undone which ought to have been done and not a single thing done which ought not to have been done. How could He, with any genuineness, have joined in the petition, "Forgive us our trespasses"?

The sinlessness of Jesus and his absolute sincerity of speech are apparent in every part of the Gospel record. Either the narrative is genuine, or it is not. Some may assert that it is not wholly reliable. It was colored by the love of his disciples. It has been exaggerated like the story of Siddartha the Buddha. To arrive at this conclusion it is necessary to deny the Divine inspiration of the Book. In such case if we accept Jesus as our Messiah we must have a Christ of our own manufacture, built up of fragments chosen in our own wisdom. This must necessarily be something other than the real man. Our faith then would be in a creature of our own contrivance. It will not do, like the idolators of old, as described by the prophet, to hew down the plant of renown, and get the religious smith with his tongs to fashion it, and the philosophical carpenter to mark it out with his compasses and make it after the figure of a man, according to the beauty of a man; to burn part in the fire of criticism, and with the residue thereof to make a god, and fall down and worship it, and say, "Deliver me." If we reject the divinity of Jesus of Nazareth it is folly to use His name and carve out a new Savior by scientific criticism to suit our ideas. We may reject the Christ of revelation for the Christ of the riper results of modern science. But after all it will be a self-made God, to trust in which is the zenith of human folly.

Or, we may accept the gospels, and the Christ therein revealed, as revealed, and submit our preconceived ideas to what we find there. Surely this is the more reasonable attitude. There must be difficulties in the way of such a faith. Reason tells us that there must be some things which we did not expect and which do not accord with our notions of what a Re-

deemer should be. Fancy cannot be worth more than fact. We read that on one occasion there was a discussion concerning Christ. The learned men of that day, not without reason, argued thus, "Shall Christ come out of Galilee? Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem?" It was the ripest result of their criticism and silenced enquirers. They were right in the fact that Christ was to have come from Bethlehem, but wrong in their ignorance that this was truly the case. The stumbling block, which turned many aside, was on a par with the arguments of many who reject our Lord. Their insuparable difficulties are simply discreditable ignorance.

The denial of the Deity of Jesus of Nazareth not only prevents many blessings, but makes the story of His life a mass of inconsistency. It is assuredly very difficult to admire His words and His character, were He an ordinary man. This is apparent in the incident we are considering, that when His disciples asked to be taught how to pray ,he told them to pray one way, whilst He prayed another. In His general conduct there was an assumption of authority which to say the least is not lovable. His teaching was continually based on His own assertions without presenting any proof. He demanded implicit faith, when Nicodemus, a ruler of the Jews, came to Him; the surprising statement of the necessity of a new birth, was given, not as the result of a process of reasoning, but on His own authority. "Verily, verily I say unto you." He did not claim so much having received special revelation from some point of light, but spoke as though His word was truth itself, and He were ruler in the moral world. No other teacher with any force ever taught like this. When men sought to be right, they often only heard the precept, "Follow Me." The fisherman must leave his net, the publican his duty to the state, the rich man surrender his wealth and attendant responsibility, even the bereaved man a solemn attention to the burial of his father, that they might obey the dictates of one who claimed more than any king or emperor. His demands were not satisfied in the region of act and thought, but he insisted upon entering the inner chamber of the heart, and

ruling there. He demanded a higher love than that of a child to its parent, or a parent to a child. No one, however near, was to be loved equal to himself. He must have a regard higher than that felt for life itself. There is a boldness in His doctrine concerning the unseen world that is unparalleled. He speaks as one perfectly familiar with the great invisible, and not only knows all about it, but has the direction of its affairs. He is not only sure of His own entrance into paradise, but has the authority to admit, and even to exclude, whosoever He will. He even dared to claim that the judgment of mankind at the last assize would be under His supreme charge. Yet He constantly taught the excellence of humility. The men of his age, from amongst the great of former days especially revered three men: Jonah, as a powerful preacher of righteousness; Solomon, as the most magnificent of monarchs, and the great glory of the nation, and Moses, who was the God-appointed law giver. Jesus compared himself with each of these. As we read His words we may recall that He taught "whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted", and that he claimed to be meek and lowly in heart. Yet shortly after He asserts, "The men of Nineveh shall rise in judgment with this generation and shall condemn it, because they repented at the preaching of Jonah, and behold a greater than Jonah is here. The queen of the south shall rise up in the judgment with this generation and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon and behold a greater than Solomon is here." These are strange words for a teacher of humility. But there is even greater boldness in His repeatedly saying, "Moses said," and then giving a different, even contradictory, law with the words. "But I say." And whilst admitting that Moses was taught of God, he does not advance a similar claim for Himself, but speaks as though there were no higher authority in the universe. Granting that His doctrine was noble and true, yet looking with unbiased eye on his methods we fail to say that they were lovely. Yet strange to say they seem right and suitable with Him. But any modern teacher, adopting a similar style could not fail, not simply to

repel, but to be met with strong and well deserved censure. Our love and loyalty to Him may make us hesitate to give it utterance, but, is not this the truth?

Let us consider one of the incidents of the life of Jesus fairly and dispassionately, regarding Him as a man altogether like ourselves. It may be difficult to do this reverently, for at this burning bush we need to take off the shoes of human reason, for it is holy ground. But we are practically challenged to do so. Fearlessly would we face every view that men put forth of Christ, and we are sometimes told that He is the Son of God in the same sense as we are the sons of God. In the incidents of the great threefold trial the judges cannot be accused of having acted altogether unlawfully. An accusation of blasphemy was brought. Amongst the laws they sat to administer was one against blasphemy. We should certainly consider that if charged with blasphemy it would be our duty to repudiate the charge and take measures to clear ourselves. But Christ did not. He admitted the accusation. And so, took a course which was a profession of His Deity. Ought he not, in justice to his disciples, as well as to himself, to have repudiated the very serious imputation? He practically pleaded guilty and was led forth to death according to the law divinely given and clearly defined in the Book of Leviticus. As He hung on the cross one of His fellow-sufferers addressed to Him some kind words. Immediately He gave to the man, all stained with crime as he was, an assurance that he should be in paradise ere the day closed. It was an awful thing for a mere man to say to another, with dying words and especially on the confession upon which the promise was based. We can form but one of two conclusions. Either this man with expiring breath comforted his fellow-sufferer with words that no good man would imitate, but rather regard with serious reprehension; or these were the gracious words of one who was divine; and intended not only to comfort the dying thief, but to be a power in the world throughout all coming generations; and a source of hope to sinful souls who at their last hour would humbly look to Christ for salvation. The one belief staggers our faith and brings repulsion to the whole of

Christ's life and teaching, if it ended thus. With the other, it brings one of the most blessed truths that ever came to sinful dying men.

Were Jesus but a man we are driven to regard his teaching as far from satisfactory, coming with self-assertion rather than argument. His character does not awaken our full esteem notwithstanding its many beauties; there was so much that looks like self-righteousness and sense of superiority. Even His good works, His miracles and sacrifice, have an element of being self-centred, as though He sought His own glory. His death and every incident connected with it is a mystery, which the more it is considered the more perplexing it appears. If we are to have a rational view of Christ, as it is sometimes termed, there is very much that requires to be explained away. But take into our studies the belief that He was the Son of God as well as the son of man and although the mystery does not cease, yet it becomes one which reason can accept.

It is not unreasonable to expect that the revelation of God in Christ should in some respects resemble the revelation of Himself in nature. There He is to be sought out. The heavens declare the glory of God, but the stars are not so placed as to spell His name in characters of light on the scroll of the sky. His eternal power and godhead may be learned from the foundations of the earth, but they must be sought out by those that have pleasure therein. So with God in Christ; the revelation not simply of His power, but His personality. His Deity is to be seen by those who with true heart meditate on His character and work. Read with a belief that Jesus was no more than human, the gospels are not satisfactory. We fail to surrender our hearts to the Christ there represented, unless we change some of the features, rejecting or explaining away several things. So actually forming another Redeemer, not by revelation, but our own preconceived notions. There are indeed several passages in the New Testament which appear to assert beyond question the Deity of Christ. But were it not so, it would not be surprising if the light were to be gradually revealed, first to dawn, and then grow clearer and

clearer. It was so in His earthly career. He led His disciples to infer from His life and teaching rather than at first to tell them plainly that He was the Christ. When enquirers came to Him, he showed them a divine act, and left them to form their own conclusions. Hence His teaching by miracles, which were indeed blessings, but chiefly as signs, the first steps on the ladder to higher things. The light would have blinded had it come too suddenly. Men had to grow into the belief. As indeed we have now. It is not by the first view that the truth is clearly seen. As in nature the belief in the Divine handiwork grows as we search it out. As with the disciples the revelation was from glory to glory. So with us. We must believe to understand. And as we look on the life of Jesus, and stand gazing at the cross, we need no higher wisdom than the Roman Centurion to assert, "Truly this is the Son of God."

A STUDY OF HOMILETICAL THEORY.

ARTICLE IV.

THE DEVELOPMENT OF HOMILETICAL THEORY DURING THE REFORMATION, 1500-1600.

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The Reformation, which vitally affected every department of Christian life and thought, could not fail powerfully to influence both the practice and theory of preaching. Modern homiletics is the product of that great era of transition. As in other spheres of religious activity so in the preaching of the Reformation there were three great related, mutually influential and yet distinct, movements of reform; the scholarly, or Humanistic; the reformatory proper, or Protestant; and the churchly, or Catholic. The first profoundly influenced both the others without receiving much reactive guidance from them; and the Protestant movement gave far more stimulus to the Catholic than it received. This general state of things finds striking illustration in the development of homiletical theory, where we can distinctly trace movement and interaction between the scholarly, the reformatory, and the churchly influences of the age. The time is properly limited to the sixteenth century alone, during which important and decisively influential treatises on preaching appeared from Humanists, Protestants and Catholics.

HUMANIST HOMILETICS.

The contribution of Humanism, or the Revival of Learning, to homiletical theory may be best exhibited by considering first the general influence of that great movement on homiletics, and then the definite homiletical work of two great Humanists —Reuchlin and Erasmus.

In the most general aspects of the matter we may observe several lines of humanistic influence upon the development of homiletics. (1) The general and widespread quickening of thought, which partly produced and fruitfully accompanied

and characterized the Revival of Letters, inevitably worked its effects in the department of preaching and its theory. (2) The more accurate scholarship which came in with the movement, with its enthusiastic attention to the details of literary acquisition and expression, was a force of no little importance in the same way. (3) The improvement of literary taste, which naturally went along with the rest, must also be recognized as having important general influence in the improvement of homiletical theory.

But while these general forces must be taken into the account a more direct and powerful influence is to be noted in the revived study of the classical rhetoric. Along with the other great classical writings those which deal especially with the principles of rhetoric came up for fresh and first-hand study. Aristotle, Cicero, Quintilian and others were read anew and with greater zest. The time for dry compilations and reproductions, for sapless imitations and barren rehashings of patristic and scholastic theories of public speaking had passed away. Men were going back to those original sources of higher rhetorical art which had given law to the classic periods of literature. Such study inevitably brought forth sharp and intelligent humanistic criticism upon the prevailing methods of preaching, the inheritance of scholasticism and its popular abuses. Among the many things which invited the satirical wit of humanist reformers the homiletical methods and principles of the clergy did not escape. Chief among those who gave special attention to rhetorical and homiletical matters were Reuchlin and Erasmus.

John Reuchlin (1455-1522) was born at Pforzheim in Baden and educated at Schlettstadt, Freiburg, Paris, Basel and Orleans. He studied both law and literature, became an adept in classical and Hebrew scholarship, and taught in a number of universities, including those at Tübingen and Ingolstadt. Perhaps his especial significance in the world of letters is the start he gave to Hebrew studies. He became involved in a celebrated controversy with the Dominicans of Cologne. His cause was taken up by Ulrich von Hutten and others, especially by the authors of the famous satirical budget of letters called

Epistolae Obscurorum Virorum. He was acquitted of heresy, but some of his writings and utterances were afterwards condemned. He lived and died a Catholic, though his work and writings gave great impulse to the cause of reform.

Among his many writings is one published in 1504 under the title: *Liber congestorum de arte praedicandi,* which means a collection of rules, etc., on the art of preaching. Thus the title itself indicates the want of originality and the lack of thoroughness in the treatment. I have not see the original and therefore cannot speak from personal study of either its merits or defects. Christlieb in Herzog, and others do not give a high idea of its value. It seems to be a brief and ill-arranged treatise, but it had the excellent design of awakening a new interest in preaching on a more evangelical basis than the prevalent one. It owed much to Augustine, but went back to the classic rhetoric for its leading principles. It urged upon preachers to have a proper conception of the dignity of their calling and to observe a suitable delivery and demeanor. The work treats briefly and in the given order the following homiletical topics: Invention, Introduction, Reading (the Scriptures), Division, Proof, Refutation, Conclusion, Commonplaces (i.e., usual subjects of discourse), Memory (i. e., memorizing either the material or form of discourse for delivery).

Greatest among the Humanists and also most important for our present studies was the famous scholar Desiderius Erasmus (1457-1536). The life of Erasmus has been recently and ably presented by Professor Ephriam Emerton ("Heroes of the Reformation" series, G. P. Putnam's Sons), and of course, much has been written concerning him, as well as frequent mention in church histories, histories of literature, etc. His life and character present many difficulties to the historian and critic as well as to the moralist and psychologist. He was a man of remarkable intellect, wonderful acquirements, notable achievement, puzzling personality and extensive and enduring influence.

Born out of wedlock at Rotterdam, probably in 1467, Erasmus was acknowledged and cared for by his parents dur-

ing his infancy and childhood. His schooling began early, under an uncle at Utrecht, where he also served as choir boy in the cathedral. At nine he went to a famous school at Deventer where he remained four years. About this time his parents died, but had provided for his guardianship and further education. After spending several years in an establishment of the Brethren of the Common Life, he finally, and, as it appears, reluctantly and on the persuasion of friends and kindred, entered a monastery at Steyn near Gouda. The advantages of his school and monastic life were diligently improved and he well laid the foundation for that liberal culture which ever afterwards distinguished him. By permission of the ecclesiastical authorities he accepted a position as literary secretary to the Bishop of Cambrai, with whom he traveled and studied for some years. He never re-entered the monastery; and years later received tardy permission from the pope to lay aside his monastic habit. We cannot follow here his strange long life of many changes of residence, intense scholarly activity, much writing, editing, teaching, correspondence and social intercourse with scholars and other notable men in many lands. We find him in England several times, in Italy, in France, at Louvain, in the Netherlands, at Basel, at Freiburg, and last of all at Basel again where he died an old man in 1536. His way of supporting himself differed according to circumstances. He was disinclined to holding permanent professorships, though these were at his disposal all over Europe. Yet he resided at intervals at several of the universities, including Oxford and Cambridge, though the nature of his services and emoluments is in some doubt. Sometimes he seems to have received a fee for teaching, sometimes pay from publishers for proof-reading or other literary service, something from his books, sometimes he filled a church or college sinecure, and often (to his shame be it said) he derived his support from gifts and unblushing begging! He was fond of ease and luxury and made no bones of wheedling and cajoling his friends to help him find them. His vanity was abnormal, his grumbling continual and contemptible. He was double-minded, time-serving and timid on the great religious

question of the age—a great mind and a small character. But withal he was an eminent scholar, whose poorly requited services to letters might well excuse to some extent the patronage of the liberal and wealthy. He was a genial and witty talker, an admirable stylist, a sharp satirist, and on occasion a sane and judicious writer on moral and religious subjects. Among them rhetoric and homiletics.

Several things of a general sort are to be noted in regard to Erasmus' rhetorical and homiletical work. His own (Latin) style was admirable, its chief fault being verbosity. During his residence in Italy it is known that he gave instruction in rhetoric to a young illegitimate son of James IV. of Scotland, who held the appointment of archbishop of St. Andrews. Besides this instance of special teaching of the subject there may have been others. That he was deeply interested in general rhetoric and thoroughly versed in it as well, appears from the publication in 1511 of his book *De duplici copia verborum et rerum,* or more commonly briefly called his *Copia.* It is a textbook on rhetoric intended to aid, as the title indicates, in the finding of abundant thoughts and words in which to express them. It was a very popular work, passing through nearly sixty editions during the lifetime of the author. In his famous satire *The Praise of Folly* (*Encomium Moriae, or Laus Stultitiae*) and in other writings Erasmus frequently and sharply criticised the faults of the preaching of the day and inculcates sound homiletical principles. All this was excellent preparation for the production of his monumental work on homiletics, to which we must now give attention.

The most important work on the theory of preaching since Augustine, and one of the most important of all times, is this long and labored treatise of Erasmus. It bears the title, *Ecclesiastes, sive Concionator Evangelicus* (*Gospel Preacher*), and was published at Basel during the last year of the author's life—the dedication being dated Aug., 1535, and his death occurring in Feb., 1536. The edition which I have used is that of the Works of Erasmus published at Leyden in 1704 by Peter van der Aa; and for the loan of it I am indebted to the Library of Princeton Theological Seminary.

In the dedicatory preface Erasmus names four of his friends, including the Bishop of Augsburg, Christopher à Stadio, and the noted Antwerp banker, Antony Fugger, whom he styles "most kind cherisher of studies." He declares that the writing of the book was a reluctant service, performed in fulfillment of a promise made years before. He had long been gathering the material, but had from time to time delayed the execution of his task. And now that it is done he finds much to make him dissatisfied with his work. It seems to him at last to be only a *sylva*—a forest of material, from which others may obtain that which can be worked out into better form. There is undoubted justice in this self-criticism. The book shows some weariness of mind, the material is not reduced to orderly and compact shape; but it does contain a wealth of thought, information, illustration and suggestion on the subject of preaching which is all but exhaustive for the age in which the work was prepared. The general plan, as announced in the preface and adhered to in the treatment, is simple enough: He will treat the subject in four books. The first will discuss the dignity of the preaching office and the virtues and character appropriate to the office. The second and third books will consist of doctrines and precepts on the art of preaching derived from rhetoricians, logicians, and theologians. The fourth book will be devoted to the suggestion of particular subjects for pulpit treatment and the best ways of handling them.

According to this previously announced plan Erasmus discusses in his first book the dignity, purity, prudence and other virtues of the preacher. He distinguishes preaching from other oratory as to its contents and aim, and this leads to a consideration of the dignity of the work of the preacher. This greater dignity requires a corresponding elevation and purity of character. As the preacher is the dispenser of the divine word he should be like to him who is the Word, and should like him be filled and led by the Holy Spirit. He who would teach others must himself be divinely taught. The preacher is in peril on the one hand from the Scylla of pride and on the other from the Charybdis of despair. "I know not whether he has most to fear from those temptations which flatter or

those which terrify." Courage and fortitude are necessary virtues to the preacher—even the actor has something to fear from failure to please his audiences, and preachers must often face those whom they must, if faithful, displease. Again, it is not enough that a preacher should know (*scire*), he must also be wise (*sapere*). Further, and of course, he must be a man of prayer, and that from no double heart. Faults and sins weaken his message and his power. He must be above suspicion and live prudently as well as purely. He must remember that he is a steward, and be faithful to his trust, but he should also be prudent in adapting his message to the people and occasion. He must be abundant in good works of both kinds—ceremonial and benevolent, neglecting neither the ritual nor the moral. He must love what he persuades to. His highest business is to teach, and he must neither be a "dumb dog" nor an unfaithful shepherd. He must be patient in view of the inevitable opposition of the world and worldings. Considering the greatness of his reward he must endure poverty and be content with little. Yet he must not be a beggar, people will take care of a really deserving and self-sacrificing preacher. Here he digresses to insist that it is the duty of the church authorities to induct into the ministerial office only those who are worthy of it. In conclusion he dwells again on the dignity of the office, its functions, its difficulties, yet insisting that by a suitably unselfish and modest demeanor the preacher can win a hearing for his message.

In the Second and Third Books of his treatise Erasmus comes to the main portion of his work: Precepts and teachings of Rhetoricians, Logicians and Theologians as to the things required in preaching. The disclaimer of originality involved in this way of stating the case is honest and just, but so great and acute a mind as that of Erasmus could not content itself with mere compilation, or with jejune reproduction of the commoplaces of rhetorical science. The treatment shows wide reading and masterly learning; it is judicious enough to hold and unfold the well-wrought developments of the past; but there is enough of the author's own work, in the way of observation, reflection, application, illustration, to give this great

treatise an assured place of its own in the literature of homiletics. Yet that place now is only that of historical and critical interest. One need not (happily!) go to Erasmus to learn homiletics. I confess I found it a wearisome task to toil through these lengthened and repetitious pages, and I do not profess to have read every one of them with close attention. Erasmus is as vexatious as Aristotle in his involved order of discussion. He adopts an order of treatment, and before the reader is aware he shunts off on another line. Then somewhere else he will take up what he left behind—or thinks he has—and say something more about it! Moreover there is a deal of wordiness and refining which produces satiety. All that is really worth while in the book can be now more easily gotten elsewhere. But it contains a wealth of material, an acuteness of thought, and a wisdom of application which stamp it as one of the great contributions to homiletical thought and treatment.

A survey of the principal teachings of the Second and Third Books is all that can be attempted here. Their general theme is the acquisition of *skill* in preaching through the training of *faculty.*

In the First Book the introduction discusses the need of training—natural gifts and a good character in the preacher being presupposed. Rhetoric is art in the good sense of the term, not artifice. As related to logic it suggests that if one should train his reasoning powers why not also his faculty and speech? The importance of the preacher's work makes it imperative that he should be highly trained for his business. Yet he must not be artificial. The highest art is not to conceal but to use art, and be unconscious of so doing. Here is a fine saying which looks better untranslated: "Necesse est enim ut prius sit judicium quam eloquim, prius sapere quam dicere; quemadmodum in natura prior est fons quam fluvius, et in artibus prior est delineatio quam pictura." (*Op. cit.,* col. 851).

Erasmus first takes up Grammar as the necessary precedent of Rhetoric. This is the order of the Liberal Arts in the *trivium;* and by grammar of course he understands more than

is meant in the modern restricted use of the term. Grammar, or Letters, as then understood, included the elements of all linguistic and literary studies, both as taught in the preparatory (grammar) schools, and as pursued in the universities. Accordingly Erasmus recommends the careful study of language and literature as essential to the preacher. He is careful to urge the importance of a knowledge of Hebrew, Greek and Latin, but does not fail to say that the preacher should also have a good knowledge of the vernacular so as to speak both clearly and elegantly in the popular tongue. He urges the careful study of the classic authors, the Fathers, theologians, and other literature. He also advises the reading of sermons, past and contemporary.

All these preliminaries being now disposed of, Erasmus comes to the heart of his subject and proceeds to discuss such of the precepts of rhetoric as seem to be of special value to the preacher. Some of these precepts and principles evidently do not apply to preaching, and some are unsound in themselves; but many are of service, and the Holy Spirit does not disdain to use them in furtherance of the gospel. In regard to the three kinds of rhetoric—judicial, deliberative, epideictic (which he calls *genus encomiasticum*) —Erasmus remarks that the first only applies to preaching so far as general precepts pertaining to all public speaking are common to both species. Deliberative, or persuasive, rhetoric, however, gives many important hints to the preacher, especially in regard to the formulation and statement of propositions. Epideictic, or laudatory, rhetoric may be of help in the matter of praise and thanksgiving to God in sermons, and in funeral or memorial addresses. This leads Erasmus to digress here into a discussion of hymns. He dismisses for the present the materials of discourse, to be treated fully further on.

He proceeds to a discussion of what he calls the *office,* or as we may more clearly conceive it, the strictly rhetorical duties, of the preacher. In the general consideration his first duty is to teach, to please, to move. Here we have the Ciceronian dictum as applied by Augustine: *doceat, delectet, flectet.* Of these offices, teaching comes first and is very important. As to

pleasing there is first a sort of diffused pleasantness in the speech as a whole. Some preachers, as Bernard and others, were highly gifted in this way. Then there is a pleasure to be produced by reasoning, as when one tries to prove the felicity of the angels and saints. There is also a third kind which seeks to please by pleasantries and jests. It is questionable whether this kind properly belongs to preaching at all. Certainly no case of it occurs in Scripture, unless the ridicule of Elijah at Carmel and the occasional sarcasm of our Lord may be held as such. Yet in the practice of many preachers the element of pleasantry has had effective place, and may be defended; but of course it is to be sparingly used, in subordination to higher ends, and in good taste. Vulgarities and scurrilities are inexcusable. As to moving, this is the main end of preaching—for the preacher to carry his hearers with him. More will be said on this matter when the feelings come to be considered.

Another way of considering the rhetorical functions of the preacher comes to light in the accepted divisions of rhetoric. First comes that into Invention, Arrangement, Style, Memory, Delivery (*inventio*, *dispositio*, *elocutio*, *memoria*, *pronunciato*). Erasmus compares invention to the bones, arrangement to the nerves, style to the flesh and skin, memory to vitality, and delivery to action or motion. These are the essential things in preaching, and they underlie the other mode of presenting rhetorical theory, i. e., according to the parts of the speech: Exordium, Narration, Division, Confirmation, Confutation, Conclusion. In the discussion of these which follows our author treats introduction and narration together, distinguishes without separating positive and refutative argument, and omits to treat the conclusion; so that now he presents the three very important topics of Introduction, Division and Argument. These are discussed at length. Under Exordium he treats also the theme, or statement of the proposition, and brings in his few remarks on narration. An introduction is proper, but it must not be too remote from the theme. There is much affectation of this sort. It is well to derive the introduction from Scripture, and not always the text itself.

Various ways of so using Scripture are suggested. Narration (Scriptural or other) often forms a suitable introduction. This should be probable, vivid, preserving the proprieties of place, occasion, etc. The narrative should not present fictitious things as true, but should appear in its true light. Coming back to the exordium proper the author shows how it often arises from a wise or clever use of the occasion, instancing Paul's address at Athens. From secular oratory he tells this good story: An ambassador once came from Byzantium to Athens to secure concord after some interruption of good relations between the cities. He happened to be a very fat man and when he arose to speak the lightminded Athenians greeted him with roars of laughter. Instead of taking offence or being embarrassed he said: "Why do you laugh? My wife is fatter than I; and yet when we are at peace one couch suffices for us both, but when we disagree the whole house is not large enough for us." A number of other counsels on the introduction are given; the last one being that the introduction may often simply be a statement of the proposition and its divisions. It is customary with some before passing to the discussion of the theme to pause and bring in an invocation. [It may be remarked that this custom still prevails in many German churches, perhaps elsewhere also]. This probably arose from the usage of the poets in invoking the muses, and has no Scriptural or even patristic authority. It may be easily abused, especially invocations to the Virgin.

The next topic is Division. This may be understood in two ways: (1) It is a certain part of the speech or sermon which has the twofold function of calling the hearers' attention to the points which he should specially keep in mind, and of promising on the speaker's part the order and number of the matters to be discussed. (2) Division may also be understood in the more general sense of the order or arrangement of the matter in the sermon as a whole—the course of discussion. It is here considered in the restricted sense of a statement of the theme and its outline. The discussion implies announcement, but proceeds mainly on the finding and unfolding of the theme and its divisions. Division helps the memory of the hearer,

aids in holding the speaker to his subject, but sometimes confines thought. To avoid the embarrassment of slips in memory it is well to have notes of the outline. Some topics are not readily thus analyzed, and when this is so do not try to force divisions. When the argument is obscure or involved it is well to have very clearly marked division to aid the hearer in comprehension. Faulty divisions are those which have too many points and thus becloud the mind of the listener—a great fault of the scholastic. Again, it is a fault to announce as one head a statement which really includes the others—merely re-stating the theme as a division of itself, or giving a division which renders others superfluous. Another fault is where the parts of the division are not coherent, but merely state points not logically connected. On the whole division is very important, but is difficult, and requires much thought and care.

Before passing to his next topic Erasmus digresses at length to consider the invention of propositions and heads of discourse. He seems to have been led to this by his mention of the difficulty of division. The digression goes over some ground already covered, but with some new matter. It makes suggestions as to finding themes of the various sorts, such as those which fall under the *genera* Suasory (Deliberative), Laudatory (Demonstrative), Hortatory, Consolatory, and Admonitory. Under each he gives some sage advices to the preacher on the division and presentation of his themes. He then takes up the *status*, or Statement of the Case, the Proposition. Illustrations here are chiefly from forensic oratory—where the statement of the case is often of supreme importance—but the preacher can learn something from this practice; since it is important that both he and his hearers should have clearly before them just what he is proposing to discuss. This leads him to "add a little more" on the invention and division of propositions, and the order of statement.

At last Erasmus takes up Argument, or Proof, as one of the essentials of sermon material. But his discussion of the subject has little of originality or value. He follows the Aristotelian catagories and distinctions as to the nature and kinds of arguments, and shows how they may be derived from a variety

of sources, such as the consideration of times, places, persons and things. He of course distinguishes proof and refutation, and gives general counsels as to their employment and order. He advocates the climactic order in presenting arguments. He advises vividness in the presentation, with occasional interjections to arouse and hold attention; speaks of recapitulation in the conclusion and the best way of managing that. Thus concludes the Second Book.

In the Third Book Erasmus begins by recalling his enumeration of the five "offices," or rhetorical functions of the preacher: Invention, Arrangement, Style (*elocutio*), Memory, and Delivery (*pronunciatio*). Of these he has shown that invention belongs to the whole discourse. Style (or expression, *elocutio*) has been treated in Book I., under the preacher's needs, and in Book II. under Grammar, Order or Arrangement (*dispositio*), has also been discussed and here only a few things are added, or repeated, on that topic. It therefore remains to consider Memory and Delivery (*pronunciatio*).

In regard to Memory dependence on artificial mnemonic aids is really harmful. It is better to trust and train the memory. If long passages are to be quoted, or other cases of special difficulty be encountered let notes be used. A clean life is an aid to memory. Dissipations weaken it. Cares, and the reading of many books weaken the memory. This is why old men forget so readily—they have so much on their minds!

In regard to delivery, which after the older rhetoricians he usually calls "pronunciation," sometimes "action", Erasmus defines it as "apta ad rem vocis, vultus ac totius corporis moderatio," i. e., the management, in a way suited to the matter in hand, of the voice, the expression of countenance, and the whole body. (*Op. cit.*, col. 956). Nature itself teaches us to use differences of voice, look and gesture toward different people and under different circumstances; but nature needs to be taught and also to be corrected, especially when led astray by imitation of the faults of others. We often fail to observe our own faults, and so are sometimes pleasing to ourselves in the very things in which we displease others. In which case it is well to have a good friend as monitor. Erasmus proceeds

then to give sound and judicious counsels on the several topics of voice, face and gesture. On the last he remarks (col, 964): "In gestibus corporis loquacissimae sunt manus." In the whole matter of delivery decorum, propriety and suitableness to occasion and subject must be observed.

A long and very important part of the work follows, which must be noticed with greater brevity. It is devoted to certain "deferred matters," suggested or only slightly touched in the preceding treatment. They are concerned with making the address forcible, pleasing and copious." The topics presented are five: Force (*vehementia*), Amplification, Appeal to the Feelings, Figures of Speech (including a discussion of the allegorical interpretation of Scripture), and Judgment or Good Sense. Some of the best work of the author appears in this lengthy section. Under Force he treats of how to dwell on a topic so as to make it impressive. Under Amplification (including Diminution by way of contrast) he shows how the preacher must enlarge or diminish for effect, but always strictly within the bounds of truth and propriety. Among the ways of doing this he mentions change of terms, correction, hyperbole, increment, comparison, and emphasis. The discussion of the Feelings has much of interest; and judicious advices are given in regard to restraint, reality, etc. The more vehement emotions it is rarely well for the preacher to stir. To awaken feeling he must feel. It has been well said, *Nihil incendere nisi ignem* (nothing kindles but fire). And he adds a phrase of his own worth quoting: *Mens ignea linguam facit igneam.* He gives hints and illustrations as to the best means of exciting the feelings, giving sound cautions on the subject, and earnestly urging the preacher to prayer for wisdom in this most important matter. In regard to Figures a long discussion ensues. The use of figures is required by the "virtues" of a speech, and the principal virtues are: probability, perspicuity, vividness (*evidentia*), pleasantness, force, and splendor or sublimity. He discusses the figures which tend to these ends, and brings in a consideration of maxims and proverbs which aid in the same way. Recurring to figures he gives a long and for the most part judicious consideration to the use of figures and

figurative language in Scripture, in the course of which he condemns the excesses of the allegorical interpretation. In regard to the Good Judgment of the preacher in dealing with his themes and audiences a number of good things are said. He must avoid giving offence, but not compromise with evil, must mitigate blame as far as is right, and be fatherly and sympathetic in administering it; must not preach the atonement so as to give excuse for sin, remembering that those who continued in sin have no justifying faith. So in all things the preacher must be circumspect and avoid doing harm while seeking to do good.

The Fourth Book is of little or no value. It consists of a long collection of subjects and suggestions of how to treat them. This was a feature of the mediaeval and to some extent of the reformatory homiletics which most modern treatises have wisely abandoned. On the whole this labored, diffuse, ill-arranged and long-drawn-out treatise could never have had many readers, but it must have proved, as its author hoped it would, a thesaurus from which many teachers of rhetoric and homiletics drew material for the instruction of their pupils and the composition of briefer treatises.

PROTESTANT HOMILETICS.

The influence of the Humanists on the development of Protestant homiletics was direct and powerful, but it was by no means the sole or most important force in that development. Modern preaching, both in its theory and practice, received its most formative as well as its most beneficent impulse from the Protestant Reformation. This general influence appears in several easily discernible particulars: (1) The Reformation induced and confirmed a greater respect for preaching as one of the chief means of instruction in Christian doctrine and life. This not only heightened the tone of preaching itself, but necessarily and powerfully reacted on the theory of preaching. (2) The Reformation brought in a better interpretation and application of Scripture. The great influence of this upon both practice and theory is apparent without elaboration. (3) The Reformation exemplified and expressed

in its preaching a deeper interest in the spiritual life of the people, both in respect to *credenda* and *agenda*. This mightily affected the theory of preaching both on its doctrinal and its ethical sides, though it has been true that in both the early and the later distinctively Protestant homiletics the proclamatory or evangelistic element of preaching has not been sufficiently recognized.

More particularly does the general effect of the Reformation on homiletics appear in the personal influence of the great leaders. This was, however, more in their practice and in their talk than in any formal treatises. Luther wrote nothing definite on homiletics, but in his Sermons and his Table Talk his ideas on preaching find occasional and vigorous expression. As to the Swiss Reformers my information is at fault. I do not recall any definite homiletical teaching from my slight reading in the works of Zwingli or Bullinger. Yet it cannot be supposed that Bullinger could wholly have neglected this element of teaching in his work with the young preachers at Zurich. Calvin does not seem to have paid any attention to the theory of preaching in his writings, but his practice was a living and powerful example to the students at Geneva, and it is hardly to be doubted that in his instructions some were included which bore at least indirectly on the homiletical side of ministerial discipline. Among the English Reformers the subject received some attention, for as early as 1613 we find a translation into English of a Latin treatise on "The Art of Prophecying," which was of course written earlier and shows a good grasp of the matter. The book was written by William Perkins, and appears to have been the first homiletical treatise by an English author; but it gives evidence of a much earlier attention to the subject in that country.

Going back to the early Protestant writers on homiletics we come first upon the little work of Philip Melanchthon (1497-1560). The theologian of the Reformation and friend of Luther was born and educated in South Germany. He was kinsman and pupil of Reuchlin, received excellent education, had the scholar's bent ,became the distinguished professor at Wittenberg, and the teacher of multitudes of Protestant

preachers and teachers. In his subjects of instruction at Wittenberg rhetoric was included—of course with application to preaching. Among his writings there exists in several editions, and with some variation of title, a compendious treatise on rhetoric. By courtesy of the Library of Princeton Theological Seminary I have been able to read the original in Vol. XIII. of Bretschneider's *Corpus Reformatorum,* under the title: *Ph. Melanchthonis Elementorum Rhetorices Libri Duo.* Some of the editions give it in three books. The treatise contains nothing original or profound. It follows the accepted canons of the classical rhetoric, of course with application to preaching. It discusses, in its three general divisions, Invention, Arrangement (*Dispositio*), and Style (*Elocutio*). In the introduction he adds the other two "offices": Memory and Delivery (*Pronunciatio*), but does not enlarge upon them in the treatment. Under Invention he discusses the three kinds of oratory—forensic, deliberative, demonstrative (or epideictic), and insists that to these must be added the *genus didascalicum,* which embraces preaching. Under Disposition (which is necessary for victory and clearness) he gives examples from Demosthenes and Cicero, and from the Epistle to the Romans. He insists that the arrangement should be logical. Under Style (*Elocutio*) Melanchthon considers the three topics of Grammar, Figures (to which he devotes a very good discussion), and Amplification—where he refers with appreciation to the *Copia* of Erasmus. On the whole the work is of trifling importance in itself, but shows that the Reformers gave attention in their education of preachers to the principles of homiletics as based on rhetoric.

By far the most original and significant work by any early Protestant writer on homiletics is that of Andrew Hyperius (1511-1564). Not having access to the original treatise I have been particularly fortunate in being enabled through the kindness of Professor Henry E. Dosker of the Louisville Presbyterian Theological Seminary, to read an elaborate survey of Hyperius' book. This is found in the able inaugural address of Dr. P. Biesterveld on assuming the rectorate of the Theological School of the Reformed Church in Holland, Dec. 6,

1895. The address is enlarged in the publication and bears the title, *Andreas Hyperius voornamelik als Homileet* (And. Hyperius especially as Homiletician). The study is a very careful one, and is next best to having the original at hand.

Andrew Gerard (Andreas Gerardus), better known as Hyperius from his birth-place, was born at Ypres in Flanders, May 16, 1611, to a lawyer of learning and distinction, whose name he inherited. His mother was of an excellent family of Ghent. The boy enjoyed the best early advantages of education, worked for awhile in his father's office, and then took his degree at the University of Paris, where rhetoric and logic were among his favorite studies. After taking his degree he took post-graduate work in theology at the Sorbonne, intending to enter the church. But he had become touched with the ideas of the Reformation, and the archbishop of Louvain refused to confirm his appointment to a professorship at the university. On this Hyperius went to England and taught there for four years. As yet Henry VIII. had not broken with Rome, and the young Hollander's infection with Luther's doctrines being suspected he was required to leave England. In some way he was led to Marburg in Hesse, where an old friend of his, Geldenhauer, was one of the leading teachers in the Protestant school. Here Hyperius was welcomed, and found his life-work. On Geldenhauer's death he succeeded to the principalship, and remained at Marburg during the rest of his life, a beloved teacher and preacher and leader in the religious affairs of Hesse. His type of theology was more Calvinistic than Lutheran, and he was therefore somewhat underestimated among the rigid Protestants, but he was much beloved and very influential in the church life of the principality.

Hyperius was an all-round scholar. His lectures and works in exegetical, systematic and practical theology were useful and justly noted. He wrote two homiletical books: (1) *De Formandis Concionibus Sacris, seu de interpretatione sacrae scripturae populari libri duo;* and (2) *Topica Theologica.* The second is really an appendix to the first and contains, after the manner of the older homiletics, a list of subjects for preaching with suggestions for their suitable treatment. This really

has no permanent value, and by his making it into a separate treatise it is possible that Hyperius was already beginning to feel the drift away from this as a necessary part of homiletical instruction. But the earlier treatise, *On the Making of Sacred Discourses,* was and remains a work of the first importance in the development of homiletics. Writers like Christlieb, Th. Harnack, and others, do not hesitate to pronounce this work of Hyperius as the first really "scientific" treatise on the theory of preaching. In the preface (dated Oct., 1552) the author says that the book was written at the request of many candidates for the ministry who had heard him lecture and preach at Marburg. The work consists of two books of sixteen chapters each. The First Book treats of the general principles of the art of preaching; the Second Book of the particular parts of the art. Certainly this division of the matter is not very "scientific" or logical. It reminds us of the course adopted by Erasmus in the two principal Books of his treatise, and may indeed have simply followed that work. Also the exact subdivision of the two Books into sixteen smaller divisions each smacks rather of artifice than art; but surely we can do nothing else than follow the division which the author himself lays down.

Book I. Here without a heading the general principles of homiletics are presented. Chapter I sets forth the distinction between the "popular interpretation" of Scripture and the "scholastic." The latter has place in the schools, is academic discussion for students and teachers. The popular method is for the instruction of the common people and has place in the pulpit and must be adapted to its end. The author has treated the academic method in other works—this is given to the popular. But before going into the discussion he proceeds (after Erasmus) to consider the dignity and value of the preacher's office. Chapter 2 takes up this topic and points out three requisites in the preacher: (1) Knowledge (*doctrina*), and not only of Scripture and theology, but of all truth and current affairs. (2) Purity of morals. His life must be a seal to his teaching. (3) Ability to teach—power to set forth sound doctrine clearly and attractively. Chapter 3 takes up the

aim of preaching, which is none other than to labor with all zeal and energy for the salvation of sinners and their reconciliation to God. Chapter 4 discusses the points which the preacher has in common with other public speakers. The author refers to Augustine's treatment and names the five elements (*inventio, dispositio, elocutio, memoria, pronunciatio*), the three aims of discourse (*docere, delectere, flectere*), and the three kinds of eloquence (sublime, humble, medium). These general principles of discourse must be wisely applied to the peculiar needs of preaching. Chapter 5 tells of the choice of texts. This servant of the word is compared by Christ to a wise householder, and by Paul to a steward of divine mysteries. Hence the main principle in his choice of Scriptural themes must be what is useful, easy and necessary. These points, with their necessary qualifications, are sensibly discussed. Chapter 6 treats judiciously the form of sermons, and points out that they should be (1) short, (2) clear in language, (3) well outlined. Hard study and careful previous preparation are needed. Chapter 7 discourses of the kinds of sermons, of propositions, of the forms of themes. Hyperius rejects, as unmeaning for the preacher, the accepted division of rhetoric into judicial, deliberative, and demonstrative, and seeks to found his division upon Scripture as given in 2 Tim. 3:16 and Rom. 15:4. From these passages he works out a scheme of the kinds of pulpit discourse into five, which he gives in both Greek and Latin terms, but which we may translate as follows: Doctrinal (or Didactic), Argumentative, Institutive (not a happy term, he afterwords explains that it includes both the deliberative and demonstrative genera of the secular rhetoric so far as available for preaching), Corrective, and Consolatory. These may be reduced to three, which he names in Greek terms as they relate to Knowledge, Practice and Comfort; but it is better for clearness to retain the five as pointed out, and even to add a sixth, the Mixed, according as two or more of these may be combined in one discourse. Proceeding to discuss propositions and their statement he shows that these are merely brief statements of the whole matter to be discussd, and that their kinds necessarily correspond to the kinds of

discourses just considered. Themes may in their statement be either "simple" or "composite," according as they are put in one or more *dictiones* or terms. Chapters 8 and 9 treat of the parts of sermons, or rather of the sermon service, since he includes the reading of the Scripture and the invocation. After these come the exordium, the proposition or division, proof (*confirmatio*), refutation, and conclusions. Chapters 10 to 14 discuss these in the order given. The discussion is judicious and excellent, but need not be detailed, as it gives nothing especially new or profound. Chapter 15 contains a discussion of amplification. Hyperius does not highly regard the rhetorical devices usually practised here, since the preacher must not exaggerate nor diminish the truth for effect. But amplification for emphasis, for getting things in their right proportion, for impressing the importance of neglected truth, etc., is highly important and should be carefully studied and practised. With caution the usual rhetorical methods may then be employed. Chapter 16 gives careful and admirable treatment to the matter of moving the feelings in preaching. The aim of the preacher should of course be not mere excitement, but the production of spiritual fruit and the awakening and improvement of the spiritual life. He gives an enumeration of the feelings usually sought to be aroused by orators. Some of these the preacher should leave alone. He is naturally concerned chiefly with those which stand in closest relations with the subjects which he discusses. The preacher must keep close to life. He has more freedom than the advocate. He must himself feel what he urges, getting in full touch with his subject. His manner must be controlled and appropriate. Hyperius shows how the various kinds of feeling may be properly approached and aroused. The preacher must be master in the use of the various figures of speech, which help in this matter. Many examples are given in Scripture of proper appeal to feeling.

Book II. Particular Application of General Principles. Really this is a discussion of the various kinds of sermons, as pointed out before, and the best methods of composing and delivering them. Chapter 1 treats of the importance of having

clear ideas of which kind the particular sermon belongs to. Chapter 2 teaches that in each genus one must seek the things peculiar to that genus, finding the appropriate arguments, illustrations, etc. Chapter 3 shows how the various kinds of sermons may be preached from the same passage of Scripture, using Mark 8 as an example. Chapters 4 to 7 give a number of excellent hints on the interpretation and handling of Scripture themes and texts. "One of the chief virtues of the preacher is to explain the Scripture with his eye on the circumstances of the times." Thus the allegorical interpretation is discredited. He must be sure that the theme is really derived from the text, and that its lessons are correctly applied. Chapter 8 exemplifies how a "simple" theme of the "didactic" sort may be handled. Chapter 9 does the like for a "complex" theme. Chapter 10 discusses at length and with excellent judgment how a preacher should apply Scripture themes and texts to his own times. This is really his main business. He must avoid far-fetched and strained applications, and deal honestly both with the word of God and his audience. The author also takes occasion to give a sharp and deserved rebuke to plagiarism. Chapters 11 to 14 treat with care and sense examples of preaching under the *genera* Argumentative, Institutive, Corrective and Consolatory. Chapter 15 treats of the *genus mixtum,* where two or more of these kinds are exemplified—as must often happen—in one sermon. Chapter 16 closes the work in emphasizing three very necessary things which the preacher must ever have in mind: (1) The needs of his hearers; (2) decorum in speech and conduct; (3) the peace and unity of the church. The earnest prayers of both preachers and hearers for God's blessing on the work are urged.

This truly great work of Hyperius marks an epoch in homiletical writing. As a fact the book does not seem to have had as wide use as its merits demanded. Yet there are traces of its influence upon other writers, and no doubt its principles found some dissemination in the teaching of the schools. The Humanists, including Melanchthon, had criticized and rejected the errors and extremes of the scholastic homiletics, but they had taught rhetoric as applied to preaching. Hyperius went

further and taught preaching only as related to rhetoric. After him, especially in the seventeenth century, Protestant homiletics again fell into the slough of scholasticism. Cold and minute analysis and refinement, with little adaptation to life and need, was the order of the time. Traces of this degeneracy appear already in some of the books of the latter part of our priod. Christlieb, Lentz, Biesterveld and others mention various works (which I have not seen) as having some vogue in the latter part of the sixteenth century. Among them those of Hieronymus Weller (1562), Nic. Hemming (1556), Andrew Pancratius (1574), L. Osiander (1582), Jac. Andreae (1595), Aegidius Hunnius (1604). Of these the most important seem to be those of Pancratius, who taught the distinction of "textual" and "thematic" sermons, and seems to have given start and vogue to the scholastic tendency which reigned soon after him; and that of Hunnius, who set himself against this trend, and taught a more reasonable and Scriptural method of making sermons. But none of these treatises can be compared in value with that of Hyperius.

CATHOLIC HOMILETICS.

Our survey could not be complete without some mention of the state of homiletical theory among the Catholics of the period, though their contributions are not so important for the general subject as those previously considered. In homiletics as well as in other spheres of reform, they owed much to both the Humanists and the Protestants. Though it is natural for Protestants to exaggerate and for Catholics to minimize this influence, it must be recognized as important. It was felt both in the theory and the practice of preaching. Yet of course the improvement due to reforms within the Catholic church must not be denied. Of these may be recalled the work of the humanistic reformers who remained in the Catholic fold. Besides Reuchlin and Erasmus, who never separated from the Catholic church, there were many scholars of the time who were warmer partisans of the ancient order. There were a considerable number of these, especially in Italy, and the work of these scholarly leaders was felt in every sphere of Catholic

thought, including preaching. Prominent here was Charles Borromeo the famous archbishop of Milan, cardinal and later saint. He not only took a deep personal interest in the improvement of preaching, wrote a little book on pastoral duties in which he touched on the matter, perhaps influenced if he did not directly frame the action of the Council of Trent on this subject, but he induced Valerio to write a book on preaching. The Council of Trent, among its other stupendous labors, gave active and decisive attention to reforms in preaching, and sought to correct some of the more flagrant abuses both in practice and theory.

Among Catholic writers of the time a few deserve notice. Augustine Valerio, at the request of Cardinal Borromeo, published in 1575 a *Rhetoric Ecclesiastical.* (Art. *Homiletik* in Wetzer and Welte's Lexicon). He groups and discusses the materials of preaching under the heads of things to be believed, hoped for, feared, avoided, done. He insists on maintaining a distinction betwen sacred and common rhetoric. He urges that the two chief duties of the preacher are to teach and to move his hearers. In 1565 the Spanish court preacher, Lorenzo Villavicentio, published a treatise on preaching which seems (from the title and some indication of the treatment as given by Keppler in Wetzer and Welte), to have been directly borrowed from Hyperius—with such changes as the situation demanded. It has the same title as the work of Hyperius—*De formandis concionibus sacris, etc.*, and adopts his classification of the kinds of preaching as distinguished from secular oratory. There are three books, however, instead of two, and the author pays much attention to argument and the refutation of heresy.

In his *History of Spanish Literature* (Vol. III., pp. 187, 188) Ticknor mentions several works of homiletical interest. "Juan de Guzman in 1589 published a formal treatise on Rhetoric, in the seventh dialogue of which he makes an ingenious application of the rules of the Greek and Roman masters to the demands of modern sermonizing in Spanish." . . . . "Paton, the author of several works of little value, published in 1604 a crude treatise on 'The Art of Spanish Eloquence,' founded

on the rules of the ancients." The critic adds in a footnote: "The extracts from old Spanish books and hints about their authors in this treatise are often valuable, but how wise its practical suggestions are may be inferred from the fact that it recommends an orator to strengthen his memory by anointing his head with a compound made chiefly of bears' grease and white wax."

But among Catholic writers on homiletics of this period the palm undoubtedly belongs to the eminent Spanish preacher, bishop and devotional writer, Luiz of Granada (1504-1588). (See my *History of Preaching*, p 547f). His *Rhetorica Ecclesiastica*, or Six Books on the Method of Preaching, is a work of real value alike for its contents and its style and its place in the literature and history of homiletics. I had the pleasure of reading it in a fine old edition at the *Bibliotheque Nationale* in Paris some years ago. After a dedication to his *alma mater*, the University of Valencia, and a preface giving his reasons for writing, he proceeds to discuss his subject in six books.

Book I. sets forth the origin of rhetoric in the nature of men and things as providentially ordered. Nature is helped and trained by art. Cicero and Aristotle were the ancient masters of rhetoric. The utility and necessity of rhetorical art are argued. Its principles are naturally and easily turned to account by the preacher, just as other natural and necessary things may be turned to the service of God. Chrysostom so used oratory, and Augustine ably treated it in his *De Doctrina Christiana*. The dignity and difficulty of the preacher's office are great, and he must be a man of purity of character and rectitude of intention, pious in spirit and having in mind the glory of God. Let him remember the calls of Jeremiah and Isaiah, and the descent of the Holy Spirit on the Apostles. The preacher must also be zealous in charity, in prayers, in meditation. Book II. takes up rhetoric proper and shows how it differs from logic. Every discourse may be divided into the three parts of Exposition, Argumentation, Amplification. The division of the question and the sources of arguments are considered; also the forms of argument, induction, syllogism, dilemma, etc.; then the order of arguments; then adornment,

accommodation, etc. Book III. is largely devoted to Amplification—its nature as different from argument, its kinds, such as description and others. Book IV. recurs to Arrangement and goes more fully into the discussion of it. The three kinds of oratory are considered and it is urged that a fourth, the *genus didascalicum*, must be added. The preacher will employ all except the judicial, and mainly the didactic. The parts of a speech are six: Exordium, Narration, Proposition, Proof, Confutation, Conclusion. Recurring to the kinds of preaching the author discusses (1) the suasory, corresponding to the deliberate oratory; (2) the demonstrative (panegyrical), as applied to the saints and angels; (3) the narrative (i. e., the gospel, or reading and exposition of Scripture); (4) a mixture of these; and (5) the didactic proper, which is more given to doctrine than to persuasion or appeal. Book V. treats of Style (*elocutio*), where four essentials are enforced: (1) Purity and correctness of language; (2) Perspicuity; (3) Adornment, including a good discussion of tropes and figures; (4) the avoidance of faults of language and expression. Book VI. treats of Delivery (*pronunciatio*), where again four things are discussed: (1) Correction of faults; (2) Clearness of utterance; (3) Elegance of manner; (4) Fitness, i. e., to subject, occasion, etc. Gesture and movement should be appropriate. In conclusion the author reverts to a number of things necessary to the preacher's highest success. Again he insists on a good life as fundamental. Then the preacher must have due regard to times, occasions, and subjects for fitting speech. Night or early morning is the best time for study. Prayer and meditation are very necessary. Both in preparation and in preaching the thoughts must be directed to Christ alone. A certain Armenian lady was returning with her husband and others from the court of Cyrus, when the conversation turned upon the beauty and grace of the king. This lady being silent her husband asked what she thought of Cyrus, and she replied with loving modesty, "I was keeping my eyes on thee, my husband, and do not know how other men looked."

Our survey of the development of homiletical theory has shown us how that theory is both historically and naturally

related to general rhetoric as the art or science of oratory. But it has also shown how impossible it is to consider preaching, with its artistic or theoretical expression, as only one of the forms of public address. Three great elements of preaching give to it and its theoretical unfolding a distinction which marks off homiletics from general rhetoric. These are the origin of preaching in the distinctively religious aims of the Hebrew prophets and of Jesus and his apostles, the historic unfolding of preaching as a fixed and characteristic element in the worship and work of the Christian religion, and the unique relation of preaching to the Bible considered as the revelation of the mind and will of God for all time. We have seen how these conceptions of preaching gave impulse to the masterly work of Origen as a teacher of the Bible, to the splendid oratory of Chrysostom and other preachers of the fourth century, and to the creative studies of Augustine who first formulated these principles into a system of instruction for preaching as a distinctive work. The earlier Middle Ages added nothing to Augustine's presentation of the theory of preaching. But the rise and dominance of Scholasticism brought in the analytical method. Excess and misuse of this method have at various times demanded reform, but its value is indisputable as an aid to the clear and convincing presentation of truth. In the epoch of the Reformation Humanists, Protestants and Catholics attacked previous errors of homiletical conception and method, and advanced the treatment of homiletical theory to a much higher plane than it had ever occupied. The modern development of homiletics as a discipline of theological schools is due to the Reformation. As such a discipline may it hold its place and grow in usefulness and power!

ROMANS 7:7-25, THE EXPERIENCE OF SINNERS.

BY W. A. JARRELL, D. D., DALLAS, TEXAS.

Notwithstanding the limited space for this article the writer trusts that it may be both doctrinally and practically helpful.

I. THE UNSAVED SAY THEY DO WHAT THEY WOULD NOT DO AND DO NOT WHAT THEY WOULD; AND ACKNOWLEDGE THAT THEY ARE "CAPTIVES" IN AND TO SIN.

The following are but a few of the wailings of despair from sinners, as found in literature:

Ovid:—"My reason this, my passion that persuades;
I see the wrong, I approve it too;
Condemn the wrong, and yet the wrong pursue."

Horace:—"More in my mind than body lies my pains:
What'er may hurt me, I joy pursue,
What'er may do me good, with horror view."

Arrian:—"For truly he who sins does not will to sin, but wishes to walk uprightly; yet it is manifest that what he wills he doth not, and what he wills not he doth."

Euripides:—"But I am overcome by sin,
And I well understand the evil which I presume to commit.
Passion, however, is more powerful than my reason;
Which is the cause of the greatest evils to mortal man."

Cowper:—"Weak and irresolute man;
The purpose of to-day,
Woven with pains into his plan
To-morrow rends away.
The bow well bent and smart the spring,
Vice seems already slain;
But passion rudely snaps the string,
And it revives again."

These citations are taken from Adam Clarke's Commentary on Rom. 7, and from The Moral Conflict of Humanity, by Dr. A. C. Kendrick—as made by them to show that sinners are described in Rom. 7:25. In his Commentary, to the same effect, Tholuck cites others. To the same effect, who has forgotten the words in the old song that so well describes his experience as an awakened but yet unsaved sinner:—

"My grief a burden long has been
Because I could not cease from sin.
The more I strove against its power
I sinned and stumbled but the more."

Even Rousseau, a notoriously immoral infidel, despairingly said: "I do evil but I love good." So truly is the sinner's experience in Rom. 7:25 that Dr. A. C. Kendrick, one of the greatest of Greek scholars, of Bible commentators and Theologians, uses the words: "Is not the literature of the world, is not the experience of humanity written all over with the proofs of the rebellion of the subject reason against the tyrant lust? We need not fill our pages with classical literature to illustrate this point. The whole daily experience of mankind but illustrates this."—The Moral Conflict of Humanity, p. 21.

The foregoing in other words do but utter what Paul says: "That which I do I allow not, but what I hate that I do. * * * * When I would do good evil is present with me. * * * I see another law in my members warring against the law of my mind (*noos*), and bringing me into captivity to the law of sin which is in my members," etc., etc. If these and their accompanied words of Paul express the experience of the Christian, then the like expressions of heathen, of infidels and of other sinners entitle them to the claim of Christian experience. These citations and the words of Paul describe: first, sinners under conviction of sin; second, sinners who approve and want to do right; third, sinners who are groaning slaves in sin and to Satan. If Paul describes here sinners, pray, what is the difference between being redeemed and delivered from the "captivity" of sin and yet in this "captivity"; between being a Christian and being an unsaved sinner; be-

tween the moral struggles of the freeman and the moral struggles of the slave?

II. THE BIBLE DESCRIPTIONS OF THE DIFFERENCES BETWEEN THE CHRISTIAN AND THE SINNER, IN OUTWARD AS WELL AS IN INWARD LIFE.

The comparatively few example-citations I make clearly show that the experience of Rom. 7:7-25, and of the foregoing citations, cannot be that of a Christian. Please read the context of these citations, to see that they describe the outward as well as the inward life of the Christian:

1. The sinner sold to Satan and to sin. "Ye have sold yourselves."—Isa. 52:3. The Christian redeemed. "Christ hath redeemed us."—Gal. 3:13.

2. Sinners "themselves in the snare of the devil who are taken captive by him at his will".—2 Tim. 2:26. Christians delivered "from the power (*exousia*—authority) of Satan unto God".—Acts 26:18.

3. The sinner "walks" "in darkness"—John 8:12. The Christian "walks" "in the light". So much so that "If we say we have fellowship with him, and walk in the darkness, we lie, and DO NOT THE TRUTH",—exactly what the person Paul describes in Rom. 7:19 does not, but does the contrary.—1 John 1:6-7.

4. The sinner is "in the flesh".—Rom. 8:8. The Christian is "not in the flesh". "But ye are not in the flesh".—Rom. 8:9.

5. The sinner is "in the flesh" instead of being "in the Spirit".—Rom. 8:9. The Christian instead of being "in the flesh" is "in the Spirit".—Rom. 8:9.

6. The sinner does "the lust of the flesh". The sinner's "conversation * * * in the lust of the flesh, fulfilling the desires of the flesh".—Eph. 2:3. The Christian has "crucified the flesh with the affections and lusts".—Gal. 5:24.

7. The sinner "walks after the flesh".—2 Pet. 2:10. The Christian walks "not after the flesh, but after the Spirit".—Rom. 8:4.

8. The sinner "walks after the flesh" instead of walking

after the Spirit.—Rom. 8:4. Instead of walking "after the flesh" the Christian "walks not after the flesh, but after the Spirit".—Rom. 6:18.

9. As "servants" to sin in bondage to sin.—Rom. 6:16; Acts 8:23. The Christian has been "made free from sin".—Rom. 6:18.

10. Instead of being the "servant of righteousness" the sinner is the "servant of sin".—Rom. 8:18. Instead of being the "servant of sin" the Christian is the "servant of righteousness".—Rom. 6:18.

11. Sinners "do service to" idols.—Gal. 4:8. Christians are "turned to God from idols to serve the living and the true God".—1 Thess. 1:9; Philip. 3:3.

12. Sinners "worship the creature".—Rom. 1:25. Christians worship God.—Philip. 3:3.

13. Sinners "do not obey the truth".—Rom. 2:8. Christians "obey" the truth.—Rom. 2:7-8.

14. Sinners disobey God.—Rom. 10:21; Tit. 1:16; Eph. 2:2. Christians "obey" God.—Heb. 5:9.

15. Sinners "sow" to their "flesh".—Gal. 6:8. Christians "sow to the Spirit".—Gal. 6:8.

16. Sinners "deny" Christ.—Matt. 10:33. Christians "confess" Him.—Matt. 10:32.

17. Sinners "bear" evil "fruits".—Rom. 7:5. Christians "bear" "good fruit".—Rom. 6:5-6.

18. Sinners live their past sinful life—"because they have no changes they fear not God".—Psa. 55:19; Gen. 6:5. Christians show that "the time past may suffice" "to have wrought the will of the Gentiles" in sin.—1 Pet. 4:3; Rom. 6:7; Eph. 2:2-3.

19. Sinners cannot "please God".—Rom. 8:7. Christians "do those things that are pleasing in His sight".—1 John 3:22.

20. Sinners give their bodies to sin.—Compare Rom. 1:24; 5:13; Eph. 2:2-3, by which we see that sinners before their salvation has been effected are bodily slaves to sin. The *bodies* of Christians are the "servants" to righteousness. "Let not sin therefore reign in your mortal body." "Present your bodies a living sacrifice, holy, acceptable to God." "Glorify God in your

body"; "that the life of Christ might be manifest in our mortal flesh".—Compare Rom. 6:12; 8:10; 12:1; 1 Cor. 6:20; 2 Cor. 4:10; Philip. 1:10; 1 Thess. 5:23.

21. The sinner's "body" the "house" in which the devil lives. —Luke 11:24. The Christian's "body" "the temple of God".—1 Cor. 3:16-17; Rom. 8:11.

22. The sinner's "body" rules him, leading him to serve "divers lusts and pleasures".—Compare Rom. 1:24, 6:13; Eph. 2:3; 1 Pet. 2:3; Tit. 3:3. With Paul the Christian says: "I keep my body under".—Compare Jas. 4:2; Rom. 6:12; 8:13; Col. 2:5, 9; 1 Cor. 9:27; 6:20.

23. The sinner's life proves him lost. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey."—Rom. 6:16; 1 John 2:4; 3:10. The life of the Christian proves him saved. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey."—Rom. 6:16. "He that hath my commandments and keepeth them he it is that loveth me." "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him." "They profess to know God, but in works they deny him, being abominable and disobedient, and to every good work reprobate."—Compare John 14:21; Rom. 6:16; 1 John 3:3-4; Tit. 1:10.

The foregoing, in part comparison of the differences between the sinner and the Christian, clearly shows that the sinner, first, is *characterized* by a life of outward, as well as inward, sin; that the Christian—while not perfect—is *characterized* by an outward life of righteousness. Second, that the sinner is a slave, in captivity to sin and Satan, so that he "cannot please God"; that the Christian is "free" or the glad, willing servant to righteousness—to Christ. The body of the sinner serves sin and Satan; the body of the Christian serves righteousness and Christ. The Christian the happy servant and captive to Christ; the sinner the miserable servant and captive to sin and Satan. With this before you, judge whether the Christian is *characterized* as "carnal, sold under sin", doing that he "would not and not doing that he would; and in "captivity" to a body that instead of being kept under

and glorifying God (1 Cor. 9:27; 6:20) keeps "the inward man" under and in Satan's service. The descriptions of the sinner and the Christian throughout the Bible, and the life of outward service of Paul to Christ, absolutely render it impossible for Paul to have described the Christian as "sold under sin"—in "captivity", like any slave, under the yoke of Satan by the power and the medium of a body wholly unredeemed and in the service of Satan. On Rom. 8:11 Neander, with other Biblical scholars, rightly says: "The Spirit of Christ that dwells in them" (in the Christians' bodies) "constantly dominates their bodies afresh as his organ, so that the members consecrated to God, are employed in his service".—Planting and Training of the Christian Church, p. 430. What an interpretation—the body, the "temple of God", that with which the Christian "glorifies God", the "living sacrifice to God", without which we cannot serve him on earth, made, by a perversion of Paul's language in Rom. 7, to make the Christian *practice sin—habitually* in outward life—to make him serve the devil!!

III. DIFFICULTIES THOUGHT TO MILITATE AGAINST ROMANS SEVENTH NOT MEANING THE CHRISTIAN.

In noticing these difficulties be it noted that no amount of man-made difficulties can make Paul say the Christian's *habitual life or practice*, though he is not sinless, is doing that he would not and not doing that he would.

1. It is urged that Paul uses the present tense in Rom. 7: 14-24.

A great Baptist scholar, Dr. A. C. Kendrick, sufficiently answers this: "The use of the present, however, in delineating a past scene is one of the commonest figures in rhetoric, and springs out of the most natural laws of the human mind." —The Moral Conflict of Humanity, p. 32. See also Winer's N. T. Gram., p. 266. As to why Paul changes from the past to the present tense, in verse 14, the answer is, when he comes to verse 1, he arises to such a warmth of soul that, like in chapter 9:3, he feels the sinner's slavery so that he places,

rhetorically, himself in his place. For the rule in Greek for this see Winer's N. T. Gram., p. 266; Bengelum.

2. It is urged that Paul says that the character here delights "in the law of God after the inward man". To this, Dr. A. C. Kendrick rightly replies: "He does not talk about delighting in the law of God; the word which he employs has no such vividness and glow of meaning. It is simply (suneedomai) *to be pleased with, to have pleasure in,* and does little more than to take the act out of the sphere of the intellectual or moral approval. It is less strong than perpomai, *delight* myself, or agallomai, exult, but even than kairo, rejoice. It is a somewhat heightened expression of the *consent to,* give my sanction to, of verse 16, and in both cases the apostle uses decisive terms, partly because he wishes to emphasize the mind's vindication of the law, and partly because the stronger the testimony of the moral reason to the excellency of virtue, the more odious and formidable appears the enslaving power of sin. A similar principle explains the *I hate* used of the sentiment with which he regards the course in which his sin-enthralled appetites impel him."—Moral Conflict of Humanity, pp. 34, 35. Bagster's, Liddel and Scott's, and Greenfield's Lexicons agree with Dr. Kendrick that the word means approval.

3. As to Paul here speaking of the approval of the "inward man", Thayer's Lex. defines the "inward man" as the soul, the conscience; Greenfield's, "The mind, the conscience". A Clarke, on verse 22, cites approvingly, a "pious and sensible writer": "The inward man always signifies the mind; which either may or may not be the subject of grace." Dr. A. C. Kendrick: "The inner man is his (*nous*) mind, intelligence, reason, not anything that is characteristically Christian."—The Moral Conflict of Humanity, p. 36. So Julius Muller's Chr. Doc. of Sin, vol. 2, p. 247. These citations are sufficient to show that the "inward man" of Paul, to say the least, does not necessarily mean a regenerate man. Dr. Kendrick: "The Spirit of God dwelling in the Christian has regenerated and made him spiritual. This is his appropriate description. His proper warfare is a war of the flesh against the Spirit. Here

the warfare is the flesh against the reason. The law of the mind is in unequal conflict with the law of sin. There is no trace of that spiritual being which the New Testament everywhere ascribes to the Christian. * * * * The person has never been lifted into a higher than his native element, never been furnished with supernatural weapons, never endowed with aught higher than his natural sentiments of right and duty, for carrying on the conflict. Hence the heaven wide difference between the two conflicts. The one of the flesh and the one of the Spirit, in which the Spirit is systematically and steadily triumphant. The other of the flesh and the moral reason, in which the reason is permanently enthralled."—Idem, pp. 36-37.

In the beginning of this article were cited many lamentations of despair from heathen, infidel and others; exactly as the sinner's lamentation in Rom. 7 and especially in verses 14 to 24 expresses his conflict and utter defeat. Indeed, there is no Christian who has not found this his despairing conflict of mind and conscience, before his conversion—so well expressed in that old experimental song:

"My grief a burden long has been because *I could not cease from sin.*
The more I strove against its power I sinned and stumbled but the more."

The next lines of the song are but the expression of the turn of the conflict, began in verse 25, swelling out in the victorious expressions of Romans eighth chapter:

"Till late I heard my Savior say, come hither soul, I am the way," etc.

"But we are not in the flesh"; we "walk not after the flesh but after the Spirit"; we "through the Spirit do mortify the deed of the body"; we "are debtors not to the flesh to live after the flesh"; we "are led by the Spirit of God" and "are the sons of God" and have not "received the spirit of bondage again to fear"; "the Spirit helpeth our infirmities"; "who shall lay anything to the charge of God's elect"; "we know that all things work together for good to them that love God".

Or, as in chapter 6:2, 7, 12, 14, "How shall we that are dead to sin live any longer therein. * * * For he that is dead to sin is *freed* from sin. * * * * * Let not sin therefore *reign* in your mortal *body,* that ye should obey the lusts thereof. * * * * * For *sin shall not have dominion over us".* As wide as heaven and earth apart are the character, the life and the state of the one described in these victorious expressions of joy from that described in chapter seven, by such expressions as: "For that which I do I allow not; but what I hate that I do"; "I am carnal, sold under sin"; "I see another law in my members warring against the law of my mind" (he does not say, against my spirit—Bengel) "and BRINGING ME INTO CAPTIVITY TO THE LAW OF SIN which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?" As Dr. A. C. Kendrick well says of these last cited Scriptures: "The person's situation nowhere appears darker and more hopeless than in Rom. 7:21, 23, 24. * * * The language indicates no progress towards a better condition."—Idem, p. 34. Or, as Tholuck expresses it: "The man involved in this way in an interminable discord, seeing within him a strife consuming bone and marrow, and from which he knows no way of deliverance, breaks forth in an exclamation of despair."—Com. on v. 24. Or, as Adam Clarke comments: "He does not there speak of an occasional advantage by sin, it was complete and final victory gained by corruption. * * * * He was now in the hands of the foe as the victor's lawful captive. * * * When all this is considered, who, in his right mind, can apply it to the holy soul of the apostle to the Gentiles. * * * Chained to a dead body * * * * *, an allusion to an ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about till contagion from the putrid mass took away his life!"—In l. Well does Dr. Julius Muller (who has written the greatest work on sin ever written outside of the Bible) ask: "And are we really to understand this of the regenerate? If so, in what does the condition of the unregenerate differ from that of the regenerate? * * * If so, how is the teaching of the apostle regarding the regenerate to be distinguished from

the views of Mani, that man has two souls, one good and the other evil?".—Chr. Doc. of Sin, vol. 1, p. 331.

Says Dr. Kendrick, speaking of the subject of Rom. 7th chapter: "That helpless slave, that wretched thrall of sin, working out in blind bewilderment the dictates of imperious lust, struggling with the chain, and at last uttering a shriek of despair, is he the man whom we now" (in Rom. 8) "behold exulting in his spiritual freedom, and producing in joyous spontaneity the fruits of righteousness? Not unless every law of language is reversed. Passing from the seventh to the eighth chapter of Romans is passing into a new atmosphere, is entering a new world. From a chaos of convulsed and conflicting elements into harmony and light and joy. No more being in the flesh; no more sold under sin; no more servile and hateful task work. * * * All this has passed away forever. It is superceded by a new state of spiritual freedom, purity and progress, of assured victory and everlasting triumph."—Idem., p. 41. As Julius Muller says of Paul: "His description of the life of faith did not begin until chap. VIII."—Christain Doc. of Sin, vol. 1, p. 328. To cite Meyer, "the prince of exegetes, Tholuck, and a host of Biblical scholars, who see the lost in chapter 7:7-25 and the saved in chapter 8 would be easy. Tholuck says: "The more ancient teachers of the church had unanimously explained it" (the 7th chap.) "of the man who had not as yet become a Christian, nor is upheld in his struggles by the Spirit of Christ. So Origen, Tertullian, Chrysostom and Theodoret".—Tholuck on Rom., p. 211; also Bap. Quarterly, vol. 9, p. 385. Augustine, the father of Romish theology, is the man to whom those who believe Rom. 7th speaks of the Christian are indebted. But with the Reformation and the revival of other truths, came the revival or return to the view of the early Christians, that Rom. 7th describes the sinner.—Bap. Quart., vol. 9, p. 385; Tholuck on Rom., p. 211-212; Kendrick's Moral Conflict of Humanity, pp. 10-11. Dr. W. N. Clarke, who has written, perhaps, the strongest for the Romish-Augustinian interpretation, concedes that "within the last half a century the most ancient interpretation has been gaining ground; and now the great ma-

jority of commentators find in the passage the experience of the unrenewed"; and Dr. Kendrick says: "The drift of recent interpretation is setting toward the earlier view. Bengel, Rukert, Meyer, DeWette, Olshausen, among the late interpreters, have returned to the views of Chrysostom and Theodoret." Tholuck says: "We believe the time is not far distant when such a judgment" (as makes Rom. 7th describe the Christian) "will be a matter of astonishment."—Bap. Quart., p. 386; Moral Conflict of Humanity, p. 11.

3. But the question is asked, "Do not Christians find themselves described in Rom. 7th?". I answer, So far as evil ever present, the conflict between the remnants of depravity that are in every Christian called the "flesh", as with victorious armies that while sometimes defeated are never captured and whose campaign is of only victory, Rom. 7th may describe Christians. As Bengel remarks: "Believers to a certain extent continue to carry with them something of this feeling even to the day of their death, VIII. 23."—In 1. But this is not what Paul here speaks of; this is described in Gal. 5:16-25, and contains throughout recognition of the Holy Spirit as the power and the guarantee of the Christians' victory—a thing entirely absent from the struggle in Rom. 7th. Romans 7th has the body on top; Gal. 5:16-25; 1 Cor. 9:27; 1 John 1:6, 7; 2:1, 3-5, 13; 3:3, 6-10; Rom. 6:2, 6-14 have the body under. Be sure here to stop and carefully read all these references, to see how wholly different is the Christian's struggle with the flesh from the sinner's struggle in Rom. 7th. The sad truth is, often it has been the case, that in fighting sinless perfectionism its opposite extreme has been so reached that Antinomianism and a general wreck of spirituality have been the result. On this ungodliness, sinless perfectionism fattens, as people become disgusted with the miserable, hypocritical, farcical living in our churches—in both pulpit and pew.

This leads me to conclude (leaving much out I wish I had room to write), by calling attention to the low standard of Christian and church life that is, often, the result of finding the ideal or real Christian life in Rom. 7th. Tholuck approvingly cites Adam Clarke: "This opinion" (that Rom. 7th describes

the Christian) "has most shamefully and pitifully not only lowered the standard of Christianity, but destroyed its influence and disgraced its character".—Tholuck on Rom., pp. 210, 211. Dr. W. N. Clarke, in his able defence of the position that Rom. 7th is describing the Christian, closes by attempting to prevent the bad moral and spiritual influence of his position, conceding that it has "often" effected "perpetual defeat of goodness"; and says "this is the principal objection to the passage which is here maintained"—by himself.—Bap. Quart., vol. 9, p. 410. Oh, the sad, numerous illustrations in our churches of the worldly and the immoral who seek refuge in the misinterpretation of Paul's words: "If then I do that which I would not, it is no more I that do it, but sin that dwelleth in me"—perverting the meaning of Christians "not" being "under law" so as to leave them never transgressors of the law!!!! Only eternity will be able to estimate the sad results of the standard of Christian life that is born of making Rom. 7th describe the Christian life;—the sad results in the worldliness and the immorality of the Romish church, from the days when Augustine originated that interpretation to the Reformation, and wherever and whenever held elsewhere. From an ideal of Christian life in which the spirit is the manacled and driven despairing slave to the passions of a sinful body what else could we expect!!

The interpretation making John 3:9 mean that "the new nature cannot sin" has no standing at the bar of Biblical exegesis.

BOOK REVIEWS.

I. CHURCH HISTORY.

Innocent III.

Par Achille Luchaire, Membre de L'Institute, Paris. Librairie Hachette et Cie, 1906. 4 vols. 3.50 F. per volume.

Innocent III. is generally regarded as the most important of the popes. The papacy reached the zenith of its temporal power in him. No other pope interfered so widely and effectively in the temporal affairs of the kingdoms of Europe. His influence on the affairs of the church were scarcely less important. There is already an enormous literature bearing on the life and work of this pope. But the present one is not unnecessary. It is a literary biography. All the learned apparatus of notes, references, etc., is wanting. The text runs smoothly without break. The style is delightfully clear and picturesque. Indeed it is not a biography in the ordinary acceptation of that term, but a series of studies in the life and times of this great pope. The book was written to be read and it will be read. Indeed one volume has already passed through the third edition and another volume through the second. This will indicate that each volume is complete in itself.

The four volumes bear the titles, "Rome and Italy," "The Papacy and the Empire," "The Question of the Orient" and "The Crusade Against the Albigenses." The discussions are not chronological or learned, but vivid, literary, interesting. There is abundant knowledge of the times, and the author has command of a vivid style. The discussion is dispassionate and sympathetic, but makes no effort to shield the great pope. It is distinctly shown that the impulse to the cruel crusade on the Albigenses of Southern France for example came from other points. His politics are shown to have been dictated by self-interest. The supposed advancement of the church and its interests was ever the controlling motive of his actions.

W. J. McGlothlin.

Christian Epoch-Makers. The Story of the Great Missionary Eras in the History of Christianity.

By Henry C. Vedder, Professor of Church History in Crozer Theological Seminary. American Baptist Publication Society, Philadelphia, 1908. Pp. 368.

Dr. Vedder has struck upon an excellent idea, the study of the great missionary eras of the entire course of Christian history, in and around the life of the missionary who best sums up in himself the characteristics of that period. There is a preliminary chapter on "The Philosophy of Christian Missions." This is followed by sketches of seventeen great missionaries, beginning with Paul and ending with David Livingstone. The other fifteen names are: Ulfilas, Patrick, Augustine of Canterbury, Boniface, Ansgar, Vladimir, Raimund Lull, Francis of Assisi, Xavier, Ziegenbalg, Schwartz, Zinzendorf, Carey, Martyn and Judson. About twenty pages are devoted to each character and his era, and to each is prefixed a carefully selected bibliography which materially increases the value of the sketch. In some cases the personal and biographical element predominates, in others the historical; in all cases the sketch is interesting. Some of the characters as Carey, Judson and Livingstone are household words among Christian people; but the great majority are little known and in some cases almost wholly unknown to the great body of Christians. The historical work has been carefully done, the treatment is scholarly, but popular. The author is not only a historian, he is also a preacher, and historic incidents afford frequent opportunities for the discussion of present-day conditions. Judged from purely historical standards this would doubtless be regarded as a blemish; but it renders the book more interesting and valuable perhaps for the readers the author had in mind. It is a very valuable addition to our missionary literature. W. J. McGlothlin.

Les Institutions Politiques et Administratives des Principantes Lombardes de L'Italie Meridionale.

Par René Poupardin. Librarie Ancienne Honoré Champion, Paris, 1907. Pp. 184.

There are few more obscure periods in the history even of

the Middle Ages than that of central Italy in the 8th, 9th and 10th centuries. Light from any source and of any kind is welcome. This little work contributes something to our knowledge of the political institutions of the Lombard Principalities of this period. Only 61 pages are required for the author's text in which he discusses, "The Prince and the Palatium," the highest Lombard official under the Emperor, his succession and election, his domains, revenues, the official of the palace, etc.; "The Gastold" and "The Counts" with lists of each; "Justice and the Judges." The conclusions are based upon original sources, but the material is very spare and unsatisfactory and the amount of information given is not great.

The latter part of the work is occupied with a "catalogue of acts" and few documents bearing upon the subject in hand.

W. J. McGlothlin.

Die Jesuiten, Eine Historische Skizze.

Von H. Boehmer, Professor in Bonn, Zweite, Vernehrte und Verbesserte Auflage. B. G. Teubner, Leipzig. 1907. Pp. 179.

This little work contains more information about the origin, history and work of the Jesuits than any similar book with which the reviewer is acquainted. This order has exerted an enormous influence throughout its history. It has been hated and loved, it has made sacrifices, has had successes and failures as no other organization in Christian history. The story has been often told, but its rewriting in this convenient and popular form was not a useless task. It is especially full and satisfactory in its treatment of the missionary history.

W. J. McGlothlin.

Men of the Kingdom.

Cyprian, the Churchman, by John Alfred Faulkner: *Erasmus, the Scholar*, by John Alfred Faulkner. Jennings & Graham, Cincinnati.

These two works by the Professor of Historical Theology in Drew Theological Seminary are most excellent examples of historical and biographical writing. The style is lucid and pleasing, the knowledge ample, the choice of material just.

The volume on Cyprian contains 226 pages. Cyprian was the great high churchman of the third century. His work un-

doubtedly contributed much to the growth of the idea of episcopal supremacy and allied doctrines. His attitude toward the church of Rome has caused and continues to cause much discussion. On all these questions the position of Prof. Faulkner is that of a staunch Protestant. He has little sympathy with the high church tendencies of Cyprian, but he recognizes his high character and noble work. In these things as well as in the mazes of the controversy over the restoration of the lapsed and the rise of Novatianism it seems to the reviewer that the author has treaded his way with great care, and with as much success as can ever be expected where every step is over disputed grounds. Cyprian was a Catholic, but not a Roman Catholic. His controversy with Stephen, bishop of Rome, was one of the most notable in Christian history.

Prof. Faulkner is at his best in his volume on Erasmus. Here he is in more complete sympathy with his subject. The volume contains 249 pages and within this brief space is packed a surprising quantity of material, admirably arranged and presented. From the German standpoint of Luther-worship Erasmus was an opportunist, a time-server, without religious experience or deep conviction. Luther with his passionate, masterful personality and his propound religious conviction growing out of an equally deep experience, could not understand or tolerate the character and doings of Erasmus. German historians have largely seen Erasmus through Luther's eyes, but in more recent years the judgment of Erasmus among Protestants has been growing more favorable. Prof. Faulkner stands among the advanced guard in this direction. His Arminian theology, his literary tastes and skill naturally incline him in that direction. Erasmus was doubtless timid and shrinking, but above all else he was a scholar and literary man. In this respect he stood much nearer the university world of to-day than Luther did. The latter was above all else religious and appealed to the people; the former was chiefly interested in scholarship and literature and appealed to the cultured. Judged by the standard of the present he was ahead of his age. This is especially true as to education, universal peace, world-wide missions and other things. His

defects and limitations were as great as Luther's, but of a totally different kind, and it is well that his life and work are coming to be more generally known. Prof. Faulkner has produced a life admirably suited to popularize the knowledge of Erasmus. W. J. McGlothlin.

A History of the Christian Church Since the Reformation.

By S. Cheetham, D. D. Macmillan Co., New York. 1907. Pp. 474.

The distinguished author intends this to be the completing volume in a series of four of which he wrote the first on the history of the church in the first six centuries, and Arch-deacon Hardwick wrote two, one on the middle ages, the other on the Reformation. The character and value of the earlier volumes are well known. This volume is, according to the statement of the author, the result of long study and much labor, and its character indicates as much. It preserves the general characteristics of the former volumes. It is comprehensive, but brief and pointed in statement, giving chief attention to the drift and course of events rather than to detailed statements of facts. The author is an Anglican and naturally his smypathy is with the "churches," the great ecclesiastical bodies of Christendom. These he follows with sympathy through the various phases of their development, palliating, explaining or excusing their oppressions, lamenting their hardships, lauding their work.

For the great dissenting bodies which have meant and do mean so much for religious freedom and the progress of the kingdom of God, he has little space. To the entire history of the Baptists of the world he can devote less than one page, while their missionaries he calls "emissaries" (p. 298); to the great Congregational body no more space is given. But among dissenters he does not apportion space with any reference to the importance of the subject, for he gives to the Quakers four pages. To the Episcopalians in America the author devotes more than four pages, while to the four great denominations—Congregationalists, Presbyterians, Baptists and Methodists—less than one, while the Mormons are honored

with five pages. The subject matter also betrays the standpoint of the author. He is not much interested in missions, benevolence, reform and the other features of practical Christianity, but in bishops, successions, ecclesiasticism, worship, etc., and in odd and unusual forms of Christianity. With these limitations understood the work is admirable. What the author does is well done. It is a fine example of Anglican historical work. W. J. McGLOTHLIN.

II. NEW TESTAMENT.

Jesus Christ and the Civilization of To-day.

By Joseph Alexander Leighton, Ph. D., Professor of Philosophy and Psychology in Hobart College, New York. The Macmillan Company, 1907. Cloth. Pp. 248.

This book is one of many signs of the new time in which we live. The East and the West are coming together and Christianity is face to face with one of the most serious situations she has ever encountered. This forces the study of Comparative Religion and that drives the thoughtful Christian back to Christ himself as our Defence and our Victory.

"The aim of the present work is twofold. It seeks to discover the fundamental ethical needs of contemporary life, to determine by what principles of conduct the spiritual character of man and of civilization may be best preserved and developed. And it seeks to determine the bearings of Jesus' ethical teaching on this spiritual life of to-day."

After unfolding his purpose and indicating the bearing of the criticism of the Gospels on his problem, the author prepares the way for his main discussion by two preliminary chapters on "Nature and Human Nature" and "The Heart of Man." In the former he maintains as against asceticism on the one hand and license on the other that man's true attitude to nature as revealed in the conduct of Jesus, is "that of intelligent control in the service of his own life" (p. 33).

"The heart of man" on the lips of Jesus he regards as the equivolent of "the self" or "the individual life or personality." Its unity, integrity and uniqueness is a primary and basal fact unexplicable by heredity or environment and making possible

a genuine freedom which is indeed "the affirmation in action of the spiritual selfhood."

In the chapter on "The Conduct of the Individual Life" he comes to his main thesis—Jesus' interpretation of life.

With great force he insists on the dignity and possibilities of the individual life as its God-given separateness and distinctiveness make freedom possible, so for its fullest development freedom is necessary. Hence Jesus sought to free it from every tradition, convention or custom which did it violence or ignored its worth. He pointed men beyond the merely natural and worldly life to a supreme spiritual end. The goal of ethical action is a spiritual manhood, "Ye must be born again." "There is Jesus teaches a supreme and eternal life of which the germ exists in man." "Jesus teaches emphatically that this new humanity can come to birth in a man only if he has the faith to affirm it." "In the very act of affirming by deed his faith in the new humanity, man recreates in himself, with new power and greater actuality, that new humanity" (p. 83). "The new birth is the coming to personal and vital experience of the conviction of the inherent worth and the supreme reality and authority of a rational, free, self-governing humanity, which is present in germ in every individual son of man; and which has its roots in a Divine and Transcendent Life."

In discussing in the following chapter "The Conduct of the Social Life" the author never loses sight of the supreme worth of the personal life. "Society is a communion of free and responsible persons." The latter are not sacrificed to the former; but God has so ordered all life that the fullest development of the individual is secured only by loving service and willing sacrifice for the sake of other persons. This principle is exemplified in the death of Christ by which "the line is clearly drawn between his gospel and all prudential and utilitarian systems of worldly ethics as well as between his teachings and the attitude of Scribe and Pharisee." Dr. Leighton is equally careful to dissociate himself from those who maintain that self-perfection or self-realizaton is the highest good and the ultimate standard of conduct.

"Without the Christian principle that the true or ideal self

is social in character, and that, hence, spiritual personality is attained by the life of service and fellowship, the doctrine of Self-Perfection, i. e., of the full and harmonious development of the individual's capacities, as the *End or Highest Good* becomes at best a refined and enlightened Egoism."

Strong and interesting chapters follow on "The Imperfections of Life," "The Idea of God," "The Influence of Jesus' Teachings," "Founders of Religion" and "The Personality of Jesus Christ." Many important topics are touched by the way such as the problem of evil, immortality, Jesus' idea of God, and authority. We content ourselves with a reference to that which is most central and vital.

The author believes that to the ethical nature the strongest consideration in favor of the existence of a supreme Holiness and Righteousness "is drawn from the absolutely binding force of a moral ideal, the sense of an unconditional obligation to think and do right." "It is through Jesus' personality as teacher and doer that this moral postulate of the Reality of a supreme ethical Person becomes a historically potent faith." Our "faith in God is more than an impersonal intelligence or abstract ethical world order, is generated through contact with Jesus and through acceptance of his challenge to spiritual action. Hence it is that communion with a living and loving God is historically mediated through Jesus."

All this, of course, implies something extraordinary in Jesus. But the tenor of the argument might lead one to suppose that the difference between him and other good men is in degree not in kind. This, however, Professor Leighton does not believe. He feels that the very solitariness of the perfection of Jesus compels us to believe that the difference is in kind as well as in degree and that he is an absolutely unique personality—the Son of God.

It is his personality, his teaching respecting the work of the individual and the perfecting of the individual in service and sacrifice for others, and his power to transform men through their free faith in the spiritual order that constitute the superiority of Christianity to all other religions and fit it for world conquest.

It will be seen that the book deals with great themes, and in the main it does so in such a way as to strengthen faith. On only two points will any criticism be here offered. Where such splendid emphasis is laid on personality it is somewhat surprising that when the author speaks of faith he should represent it as reposing in "the spiritual order" or in "the new humanity." That is surely an unfortunately impersonal way of stating it. Faith rests in the Person.

The other point is that in his references to the death of Christ, Dr. Leighton ignores the expiatory aspect of it though that would have given additional impressiveness to these sentences (p. 115). "The cosmic structure of things is not only rational but righteous. Love indeed rules supreme, but the peace of its fellowship is based on the foundations of justice to the individual soul." Paul in Romans 3:25f surely teaches that God must be considered and that the death of Christ has special reference to his righteousness.

J. H. Farmer.

The Gospel of St. John and the Synoptic Gospels.

By Fritz Barth, Professor of Theology in the University of Bern. New York, Eaton and Mains; Cincinnati, Jennings and Graham, 1907. Pp. 87. Price 40 cents.

Ths is a volume in the Foreign Religious Series edited by R. J. Cooke, D. D. Prof. Barth boldly and confidently champions the Johannine authorship of the Gospel and gives a very sympathetic interpretation of the Book. He understands John and the Synoptics to disagree on the date of the death of Christ and considers the Revelation to be John's first book. The author has a clear style and has a firm grasp of the Johannine problem and gives in brief compass an admirable survey of the matter. This series is meant to offset in Germany the popular treatises of Wrede, Schmiedel, Gunkel, Bousset, etc. It is a needed service and Barth's volume is good reading for those who like to get their opinions from Germany.

A. T. Robertson.

Our Lord. Belief in the Deity of Christ.

By E. F. Karl Müller, D. D., Professor of Theology in Erlangen. New York, Eaton & Mains; Cincinnati, Jennings & Graham. 1908. Pp. 108. Price, 40 cents.

Dr. Müller makes a careful and convincing study of the word Lord as applied to Jesus. He shows how impossible it it to suppose that it was only the later disciples who came to take Jesus as more than man. In the earliest Christian tradition Jesus is the object of worship. The knowledge of the deity of Jesus did grow, but the fact appears as far back as the records go.

A. T. Robertson.

The Teaching of Christ in its Present Appeal.

By W. L. Walker. New and Revised Edition. 1908. Charles Scribner's Sons, New York. Pp. 240.

This volume deserves the new edition. Dr. Walker is well known as the author of "The Cross and the Kingdom," "The Spirit and Incarnation," etc. He has a lucid style and shows keen spiritual insight and exegetical sanity. On the whole one feels sure that Dr. Walker is interpreting for us the mind of Christ, and the book is an excellent handbook. On two or three points I must demur to the author's positions. On page 150 he more than doubts if Christ instituted the Lord's Supper. On pages 161-175 Dr. Walker practically concedes universal salvation. The chief objection that he sees to it is a logical one in which the preacher is placed. That indeed "would be to stultify the preaching" (p. 174), not to say a large part of the New Testament as well. But Dr. Walker is always temperate in statement and careful in exposition. He evidently loves Jesus as Lord and Savior and sees clearly the spiritual character of his work and teaching.

A. T. Robertson.

The Resurrection of Jesus.

By Edward Riggenbach, Professor in the University of Basle. New York, Eaton & Mains; Cincinnati, Jennings & Graham. 1907. Pp. 74. Price, 40 cents.

This is one of the best volumes in the Foreign Religious Series. The author believes firmly in the bodily resurrection of Jesus and gives cogent reasons for his belief. The whole

matter is treated in a very lucid and satisfactory manner. It is needless to say that it is a most important theme. On page 36 the author frankly says that "the candidate for baptism, according to the ancient manner, was plunged into the water."

A. T. Robertson.

The Miracles of Jesus. A Volume in the Foreign Religions Series.

By Karl Beth, Professor in the University of Berlin. New York, Eaton & Mains; Cincinnati, Jennings & Graham. 1907. Pp. 77. Price, 40 cents.

Prof. Beth frankly accepts Jesus as Lord and Master and hence finds little difficulty in accepting the miracles as natural expressions of his love and power. He forcefully repels the idea of the inherent impossibility of miracles. He considers the historical evidence sufficient for credence on the whole, though he admits occasional doubt in specific cases. The miracles of Jesus rise above those in heathen mythology from every point of view and harmonize with and are explained by his wondrous personality. Prof. Beth insists unduly that the miracles of Jesus had and have no evidential value. He explains away those passages. A. T. Robertson.

The Apocalypse of St. John, I—III. The Greek Text with Introduction, Commentary and Additional Notes.

By the late F. J. A. Hort, D. C. L., L.L.D. Macmillan & Co., London and New York. Pages, xliv, 47.

Dr. Sanday has a striking Preface in which he comments on the value of all the posthumous books of Dr. Hort and ranks this one next to the fragment on 1 Peter.

Dr. Hort's fame as a scholar has grown steadily since his death. Many now rate him above Lightfoot and Westcott (Dr. Sanday does), wonderful praise surely. The Introduction to the Apocalypse is very ably done and Hort inclines rather strongly to the early date of the book and considers John the Apostle the author as of the Gospel and Acts. Hort puts the case for the early date very attractively, but I still incline to think that the Domitianic era has slightly the best of it. But

all that Hort here says is worth consideration. The commentary only extends through chapter 3 and proves a fine supplement to the work of Ramsay and Swete on Revelation.

A. T. Robertson.

The Virgin Birth.

By Richard H. Grützmacher, Professor of Theology in the University of Rostock, Germany. Eaton & Mains, New York. 1908. P. 80. Price 40 cents.

This is the first volume in the Foreign Religious Series edited by R. J. Cooke, D. D. The subject of the book is one of much difficulty according to modern criticism. The author treats it carefully and with scholarly ability. He shows the differences between the birth of Jesus and the heathen legends very successfully. The appropriateness of the early silence among the Christians is brought out and Paul and John are held to be entirely consistent with Matthew and Luke on the subject. The book is worthy of its theme. A. T. Robertson.

New Testament Parallels in Buddhistic Literature.

By Karl von Hase, Professor in the University of Breslau, Germany Eaton & Mains, New York. 1907. P. 62. Price 40 cents.

The author carefully examines the claims made by Seydel, Pfleiderer and others that the Gospels get their conception of Jesus from the Buddhist legends. He dismisses them all as not proven and insists on the independent growth of Christianity in its own atmosphere. He is fair and able.

A. T. Robertson.

The Crucifixion and Resurrection of Christ, by the Light of Tradition.

By G. H. Trench. John Murray, Albemarle Street, London, England. 1908. Pages 192. Price, 3s 6d.

The value of this volume lies chiefly in "the Light of Tradition". If one wishes to know what Roman Catholics think about the various points of interest connected with the crucifixion and Resurrection of Jesus, this is an excellent place to find that view. The author has a good many acute remarks of his own on matters of critical interest, but as a rule his own

sympathies evidently lie with the Roman Catholic interpretation of most points of dispute. Many of them are positively silly, as Mr. Trench admits, but in some details they may have occasional value. But one has no right to find fault with the book for it is true to its title. The New Testament text is explained faithfully in the light of tradition. That is the worth of the volume. A. T. ROBERTSON.

Vollständiges Griechish-Deutches Handwörterbuch. Zu den Schriften des Neuen Testamentes und der übrigen urchristlichen Literatur.

Von D. Dr. Erwin Preuschen. Erste Lieferung, and bis ἀργυροκόπος. Verlag von Alfred Töpelmann, Giessen, Germany. 1908. S. 159. Pr. 1 m, 80 pf.

There will be seven Lieferungen in all and the whole work is expected to be completed in 1909. It will be seen at once that the book is more than a Lexicon of the Greek New Testament, for he includes other early Christian literature. There will be an advantage by way of comparison of the New Testament vocabulary with that of the other early Christian writings, but on the whole for the New Testament student I am inclined to think that there is more loss than gain in this method. The space devoted to these extra words would be better given to papyri illustrations of New Testament words. It is just on the lexical side that the papyri shed most light and yet this important work of Preuschen has made little use of the new discoveries. Deissmann takes him to task rather sharply for this lack in Deutsche, Literaturzeitung, 25 Juli, 1908. Indeed one may question if it is possible yet to produce an adequate Lexicon of the Greek New Testament. The papyri and inscriptions must first be exhaustively searched. That work is not yet finished. Moulton and Milligan are publishing in The Expositor the results of their lexical work. Deissmann, now of Berlin, is at work on a Lexicon of the Greek New Testament as a result of his papyri researches. Some one ought to make a lexicon of the papyri.

But Preuschen's work has great value in spite of its limitations. He makes careful use of the Septuagint, the New Testa-

ment Apocrypha, and the Apostolic Fathers. He gives the Hebrew word which the LXX word translates. All this is carefully done and the book is compact and handy. But when all is said, one must admit that we do not get a full rounded view of the New Testament vocabulary by this method. But, while one may criticize the method, Preuschen has wrought ably along his chosen path and the book will be eagerly sought by New Testament students who wish to get the benefit of Preuschen's valuable researches. A. T. Robertson.

III. THEOLOGY.

Salvation in the Old Theology.

By Rev. Len. G. Broughton, D. D. The Fleming H. Revell Company. Cloth. Pp. 88. Price 75 cents, net.

The books consists of Bible School talks carefully revised for publication. They deal with pivotal points in the Epistle to the Romans.

Judged by scholastic standards, these talks can claim no special merit. The analysis, whilst often illuminating, lacks in perspective, gives an impression of scrappiness, and sometimes is out of line with the Apostle's thought. An instance is seen in Chapter X., which deals with Rom. 6:15-23. The title of that chapter, "Relation of Salvation to Law," raises to the chief place a thought which in that passage is incidental. Paul's discussion of the relation of salvation to law is found in Rom. 7:7-25. It is true the thought underlies much that has gone before but in the earlier chapters it finds only incidental expression.

So the real meaning of words and phrases is sometimes missed. The idea that *σάρκινος* represents a better condition than *σαρκικός* is neither in keeping with the meaning of the word nor suitable to the context. The latter is literally applicable to the worldly-minded Christian; the former can only be applied to a Christian in a sort of figurative way as by Paul in 1 Cor. 3:1. There the idea is that just as a new born child may be spoken of as a mere mass of flesh with no human ability to reason or speak, so Paul feels that they are as (*ὡς*) mere flesh and incapable of understanding any spiritual word

he might say to them. In the third verse of the same chapter he reverts to the more natural word *σαρκικοί* now without any *ὡς* since it represents the exact fact.

Equally astray is the author when he translates *νοί* (7:25) by "heart" and when he refers 8:11, "Shall quicken your mortal bodies," to present experience rather than to the future resurrection of the body.

But these are but flies in precious ointment. Dr. Broughton possesses fine spiritual insight and expounds the doctrines of grace with great freshness and power. Chapter IX, in "The Relation of Salvation to Life" is worth the price of the book. Equally happy is the treatment of justification, sanctification, the function of the law and the work of the Spirit. His illustrations are simple, clear, graphic, and very apt. With their racy style and crisp sentences the talks read well. It must have been delightful and stimulating to listen to them, clothed with the power and authority which Dr. Broughton's fine personality must have given them. J. H. Farmer.

"How Does the Death of Christ Save Us?"

By Henry C. Mabie, D. D. American Baptist Pub. Society, Philadelphia.

Those that know Dr. Mabie know what to expect of him on this subject, "The Atonement." He has given us a reverent and humble and fearless treatment of the subject. According to his view, the sacrificial death of Christ embraces all that is meant by *Salvation*—the forgiveness of sins, grace for holy living, spiritual power for service. Christ did not die as a good man, to set us an example of patient suffering for others. He could not so die; for he was and is the Son of God. He voluntarily took the place of sinful men, *knew* what he had to suffer and what he would accomplish through his death. His death was more than *physical.* So far as his enemies were concerned, he was *murdered.* But on the divine side *he offered himself* as a sacrifice for sin. His death involves the resurrection and the ascension, and divine enduement of power, and implies a vital union with Christ, and the renewal

of the world— a new and mighty and all-conquering morality— triumphant holiness.

Dr. Mabie has the right starting-point: Jesus Christ is the God-man! He existed before he came into the world. He voluntarily became incarnate. This was God's plan, foreordained. Such a person could not die as a man dies. His death must have a divine import. The grave could not hold him, and he had to ascend to God. So also he must be living now.

Here is our Savior! Is there anything that he cannot do for us? Of necessity his salvation is *full* and *free!* He is all and in all!

"How does the death of Christ save us?" If you can think of anything at all that is necessary to your salvation and the salvation of the whole world, you will find it in the sacrificial death of the God-man, Jesus Christ. All that read this book prayerfully, will lay it down praising God—and thanking the devout author. J. P. GREENE.

Christian Science. The Faith and its Founder.

By Lyman P. Powell. G. P. Putnam's Sons, New York. 1907. Pp. 261.

There is already a large and rapidly growing literature of Christian Science which touches every phase of the subject from both hostile and friendly standpoints. Christian Science is one of the most curious and interesting of the religious phenomena of the last quarter of the nineteenth century. Its rise in the light of common day at Boston, supposed to be the intellectual hub of the country, its triumph over great difficulties, its rapid spread and powerful hold upon the lives of many good and cultured people, make it a subject of more than passing interest. Indeed so strong and aggressive is it in some quarters that it cannot be ignored. It is, therefore, a matter for gratulation that we have at last a comprehensive, sane, balanced study of the new cult, based upon abundant information gathered from all available sources. The author was long favorable to Mrs. Eddy's work and still accords generous recognition of good Christian Science has done in many cases. This fact only lends point to the telling criticism

which his final appraisal of Mrs. Eddy and her work makes. He declares his purpose was "to write a book in which the average man who is outside of Christian Science can find the things he wants to know about its theory and practice." In appreciation the author says, page 8: "No one doubts the good intentions of the Christian Scientists. Some of the purest souls alive to-day are Christian Scientists. They have done much good, ... have helped the sick, reformed the drunkard, reclaimed the prodigal, brought surcease to many a sorrow and anxiety, tempered life's asperities, furnished a philosophy for every-day existence where there was none before, filled souls with what Charles Klein has called 'happiness far beyond my wildest dreams.'" Again, page 11, Christian Scientists "believe in spiritual things, and they are as bold in uttering their beliefs as were the early Christians. There is never the apologetic note. . . . . They are protests in the flesh against the worldliness and the ecclesiasticism which afflict the Church, and the materialism and lust which threaten the foundations of the social order." See also pp. 135, 136.

Having said so much in commendation the author takes up the reverse side. With regard to the Christian Science textbook, "Science and Health," he shows that Mrs. Eddy claims that it is inspired and practically puts it above the Bible in religious services, he criticises the book and points out that its publication and sale have been and is a stupendous money-making business. In the third chapter the origin of the ideas is considered and it is shown that Mrs. Eddy borrowed from Dr. Quimby and then repudiated her master and benefactor. The fourth chapter deals with the founder of the faith herself, and it is no lovely picture which is drawn. Mrs. Eddy has ever been nervous, sensitive, domineering, contentious, wilful, a burden to those about her. She has been often in the courts in bitter controversy over trivial matters. As a philosophy Christian Science is only a phase of Idealism which is as old as history almost. "Spinoza's 'Universal Substance' is substantially Mrs. Eddy's Infinite Mind" (p. 109). As a religion and theology it denies the personality of God and the divinity

and atoning work of Christ: "Jesus is the human man and Christ is the divine, hence the duality of Jesus, the Christ" (p. 143). Christian Science is the Holy Spirit, the comforter. It was Mrs. Eddy herself who brought it into the world.

In the field of practical life the author admits that Christian Science has benefited and even cured many forms of disease. He classes it with other systems of mental healing and regards it as neither more nor less effective than they, concluding "that, like all other systems of mental healing, Christian Science rests upon the well-established principle of suggestion" (p. 201). At the same time Christian Science has not recognized its limitations as have other systems and by attempting to heal all forms of disease has entailed much suffering. "The way of Christian Science is strewn with broken hearts and maimed bodies, ruined health and lives sacrificed, because under the hypnotic spell of Mrs. Eddy, her subjects have refused, except under compulsion of public indignation or of the law, to make such allowance" (p. 200). The author finds that the darkest phase of the whole movement perhaps is its effect upon the marriage relation.

W. J. McGLOTHLIN.

The Sinlessness of Jesus.

By Max Meyer, Lic. Theol. Gottberg, Germany. Eaton & Mains, New York. 1908. Pages 47. Price 40 cents.

The author has given a direct, able and satisfying discussion of this important theme. He shows how the New Testament teaches the sinlessness of Jesus and how Jesus had no inherent sin else he could not have been wholly free from sin. In just this he differs from us. He had no bent toward sin, and yet he was really tempted. The temptation came to him from without, not within.

A. T. ROBERTSON.

St. Paul as a Theologian.

By Paul Feine, Professor in the University of Vienna, Austria. Parts I, II. 1908. Eaton & Mains, New York. Pages 65, 98. Price 40 cents each.

Prof. Feine has preformed his task with great ability and incisiveness. He shows Paul's true relation to Judaism and firm grasp of the great truths about Christ. He denies that

Paul either invented an ideal Christ or transferred Jewish myths to Jesus. Paul did not "make" the Christ of Christianity, but Jesus made Paul who is indeed the chief exponent of the Gospel of Christ. Feine perhaps does not allow Paul quite enough contact with the Greek world (see Ramsay), but he has given a just and true conception of Paul's relation to Christ. A. T. Robertson.

The Next Step in Evolution. Fourth Edition.

By Isaac K. Funk, D. D., LL.D. Funk & Wagnalls Co., New York. 1908. Cloth, 107 pp. 50 cents net.

When this little book first appeared it was accepted as an excellent companion volume to "The Ascent of Man", by Drummond. Tolstoy said of it: "The idea of joining the scientific truth of evolution and the coming of Christ (through a reincarnation in men) is rich in application." Like the works of Drummond and Fiske it has appealed to thousands who had accepted the theory of evolution, and who because they could find no satisfactory reconciliation between it and the teachings of theologians had drifted from their old-time moorings out into the sea of agnosticism. The demand for the book is still unsatisfied, and so here is a fourth edition. The doctrine, in brief, is that Christ is always coming in the process of evolution. "Christ came the first time into men's vision by coming on the plane of their senses; he comes the second time into men's vision by lifting them up into his plane of spiritual comprehension. It means a new step in the evolution of man." After being six years under the cross-fire of criticism, the author expresses only the more surely his belief in the essentials of his contention. Christ's second coming should not be thought of as a literal, physical coming, but as his reappearance in the spirit and characters of his followers and in the world at large. "In that day ye shall know that I am *in* you." Whether we agree with the book or not we should not ignore it. As the New York *Christian Observer* says, it is characterized by fresh and vitalizing insights into a host of familiar texts, and it contains in essence all recent discoveries as to evolution, physical and spiritual. Geo. B. Eager.

Passing Protestantism and Coming Catholicism.

By Newman Smyth, D. D. Charles Scribner's Sons, New York. 1908. Cloth, 209 pp. $1.00 net.

This may be thought by some to be another instance of "coquetting with the impossible". The author does not think so. He believes, therefore, he has spoken. He cherishes a great hope, and he gives a reason for the hope that is in him. He has given us a book on modern religious conditions and tendencies of a significance and a suggestiveness far beyond its modest size. It will interest every thoughtful student of the problems of modern life, to whom the present changes and stirrings in the religious world make any appeal. Dr. Smith believes that Protestantism, with its creeds and churches, has served the providential purpose that called it into existence and is passing. It still possesses a soul of vitality, but it does not control the forces of life, it no longer holds passionate sway over men's hearts. Who can fail to notice the escape of the social and political factors from the direct influences of the churches? It is full time, he thinks, for us to take to heart, with more sincerity and humility than ever before, the sin, not of original schism, but of continued schism. Can we say with the Bampton lecturer for 1907, "I see the rise of a new religious order, the greatest the world has yet known, drawn from all nations and all classes, and, what seems stranger yet, from all churches"?

For answer to that question he turns, first, to the fact of "Modernism" in the Roman Catholic Church. He believes, with many Protestant observers, that it is destined to be the greatest religious movement since the Reformation. Though the movement now rests under the Pope's anathema, in it, he thinks, resides the hope of the world. The Roman Church indeed still maintains its hold over the hearts of millions of its subjects, but it is living and laboring too far behind the knowledge and progress of the world. Its spirit resides, so to speak, in an outgrown body. "Modernism" has come to the kingdom for such a time as this. The name characterizes an issue. It is a sincere endeavor of loyal Catholics to adapt the Roman Church to the thought and life of the modern world—a re-

novating leaven within the church, placed there by those who have entered the broad fields enclosed by no walls but the widening horizons of knowledge, history, science and life—which all thinkers must cultivate together as fellow-helpers to the truth. In this second part of the book Dr. Smith gives us a clear and thrilling picture of the new thinkers and what they are accomplishing. It is intensely interesting reading, and will appeal to the reader all the more as the carefully reached conclusions of a finely-trained, broadly-informed and well-balanced mind. But "Modernism" in the Roman Church is but one-half of the providential movement, as our author sees it. The other half is to be found in progressive Protestantism. Each throws light upon the other and helps to reveal the higher purpose of them both. The "Coming Catholicism", that he then considers, to which "Modernism" is to minister, is no perpetuation of Caesarism, of Papal Absolutism, but "a spirit of Catholicity, rising from the death of sectarianism; which, however, will not be made perfect until it shall appear in some embodiment, finer, indeed, and more free, so evidently fashioned of the spiritual elements, and so luminous with love, and yet so visible wherever disciples are met together, that in its presence the glory of Christ may be made manifest, even as he prayed". The future may bring something quite other than Dr. Smith dreams of, but this little book, we are sure, will be an aid, if not a guide-book, along the way.

GEO. B. EAGER.

Personalism.

By Bordan P. Bowne. Houghton, Mifflin Company, New York. 1908.

Prof. William James hails as America's one distinctive contribution to religious thought, the idea that is bound up in what is vaguely called "mind cure", which in its essence is simply the recognition of the fact that *mind is creative.* It is characterized by Henry Wood, one of its ablest exponents ("The New Old Healing"), as "the greatest of modern discoveries". It is rooted in the belief—a vital realization of an old thought—that the mind of man is of the same character

as the mind of God, and creative in the same sense. According to this teaching, God is the Supreme Mind. The universe is the projection of his thought. The world in which we live is to be regarded, not as final, but as an unfoldment or progressive creation, waiting to become what mind determines.

Professor Bowne presents this view ably and clearly in this book on "Personalism", setting it in its historical connections. Philosophy, through the centuries, according to his showing, has been tending toward the conclusion that ours is "a world of persons with a Supreme Person at the head", and that "the world of space-objects, which we call nature, is no substantial existence, but only the flowing expression and means of communication of those personal beings". Nature, then, is still in the making, ready, as ever, to be moulded, directed and shaped by the power of personality of mind, of thought. Or, to use his own words:

"In its relation to man the space-world is largely a potentiality, waiting for realization by man himself. There are harvests, waiting to grow, and flowers, waiting to bloom, but it cannot be until man sets his hand to the work. The flora and fauna of the earth are increasingly taking their character from our will and purpose. Even climate itself is not independent of our doings or misdoings. So far as we are concerned, the space-world is nothing complete and finished in itself, but is forever becoming that which we will it to be."

Man, according to this view, partakes of the God-like nature. Ideally and potentially he is made in the image of God. He is not so much created as under God in whom we live and move and have our being, *self-creating.* The degree in which he approximates the divine qualities depends upon himself. The all-important factor in his life is *thought.* One kind of thought leads to strength and achievement, and a sense of life-giving unity with divine forces. Other thoughts bring weakness and decay, and a feeling of alienation from God. It is just here, in the choice between such alternatives, that the power of mind and the need of a new science of mind seems to have made themselves felt afresh. Who knows but

that out of the mass of literary material which this new thought is producing may yet come the much-talked-of and much-longed-for new philosophy of mind?

GEO. B. EAGER.

IV. PRACTICAL.

Thoughts for Life's Journey.

By George Matheson, D. D., L. L. D. A. C. Armstrong & Son, New York. $1.25.

George Matheson was the blind preacher and writer. He is now in the land of light. His writings are remakable for their sweetness and originality.

These "Sermonettes" appeared first in The Christian World, and were put in book form after the death of the author. They are worthy to live. Doubtless many souls will find light and comfort in them as the years go by. Each sermonette has a text. From the text Mr. Matheson deduces a subject, as a rule, very striking too, and then treats the subject in a practical way. Some of his interpretations are brought from afar, but on the whole they are sane and interesting and helpful.

These eighty-six seremonettes make a handsome book, and a good one for the Christian to have on his table all the time for daily comfort and encouragement. J. P. GREENE.

The Atoning Life.

By Henry S. Nash, Prof. of N. T. Interpretation in the Episcopal Theological School at Cambridge. The Macmillan Co., New York. Price $1.00.

Professor Nash is the author of three other books. I have seen none of these. In this work he endeavors to show how the atonement should influence our daily lives, and hence society in general. There are ten chapters in the book. The first eight lead up to the main one, the ninth, "The Atoning Life." As he says, the road he takes us is rather long and devious. But we enjoy it as we go along. He is entertaining and instructive and stimulating.

He impresses me that he has a slight grudge against "the ancient order of things," especially against the old way of

stating the doctrine of the atonement. But he has not shown us a new and better way, nor is his statement clearer than the old one. One thing he has done, however, and this was his main object—he has set forth in vivid light the supreme importance of the kingdom of God, and the solemn duty of Christians to live the atoning life in this sinful world. While there is nothing new in this, there is much that is inspiring. Old doctrines need to be re-taught in new, fresh and striking words. Professor Nash provokes thought and awakens new interest in divine truth. He impresses me as an earnest and a devout student.

I should prefer "The Atonement-Life," to the present title, "The Atoning Life." J. P. GREENE.

Work and Habits.

By Albert J. Beveridge. Henry Altemus Co., Philadelphia, Penn., 1908. Price 50 cents. Pages 96.

Senator Beveridge has wholesome counsel here for boys. He talks about habits, money, fear of losing, character, etc. It will do good for men as well as boys to read these wholesome words. A. T. ROBERTSON.

Good Citizenship.

By Grover Cleveland. Henry Altemus Co., Philadelphia. Price, 50 cents.

This little book came out about the Fourth of July and serves also as a memorial of Mr. Cleveland's ideals for the boys of the land. It is a wholesome book for boys and men who love their country. The death of the great ex-President adds pathetic interest to the volume. A. T. ROBERTSON.

The Sunday-School Teacher's Pedagogy.

Edited by H. T. Musselman, Superintendent. American Baptist Publication Society, Philadelphia. Pp. 160.

This is the third in the series of "The National Teachers' Training Institute Text-Books." It is a patch-work, taken in part from works already in print and in part written for this publication by various Sunday school specialists. Some of the

contributors are Byron H. DeMent, H. E. Tralle, L. E. Peters, Ernest D. Burton, Shailer Mathews and E. M. Stephenson. But the whole is skilfully fitted together and makes an excellent book on the subject of Sunday school pedagogy. It is divided into two parts, "The Teacher's Person and Preparation" and "The Principles and Methods of Teaching." Under these divisions there are pertinent chapters on the various phases of the subject. Each chapter is furnished at the beginning with references to a few choice works bearing on the subject, and at the end with a list of select topics for class discussion and another list for class papers. The book is attractive and the work is well done in every respect. It is particularly well adapted to the average body of teachers and will be found by them most helpful. W. J. M.

Do we Need Christ for Communion with God?

By Ludwig Lemme, Professor of Theology in Heidelberg, Germany. New York, Eaton & Mains. 1908. P. 63. Price 40 cents.

Many people need the force and fibre of this book, people with spineless, boneless, jelly-fish theology. Dr. Lemme shows clearly the Jew's uncertainty as to forgiveness of sin, the Mohammedan's hollow hope of paradise, the Buddhist's despair. There is no God-communion apart from Jesus. The materialist can find no basis for real ethics apart from Jesus. No one can find a standing place before God apart from Christ. Dr. Lemme pays his respects pointedly to Bousset, Weinel, Wrede, etc. It is an able little book. A. T. Robertson.

Five Minute Object Sermons to Children. Through Eye-gate and Ear-gate into the City of Child-soul.

By Sylvanus Stall, D.D,. author of "Talks to the King's Children," "What a Young Boy Ought to Know," etc. The Vir Publishing Co. Philadelphia.

The power to preach effectively to children is a rare gift, and one greatly to be desired by every preacher.

Dr. Stall has that gift in large measures, and a preacher who desires to cultivate his faculty for this type of preaching cannot do better than study these sermons.

Dr. Stall has placed the civilized world in his debt by his series of books, "What a Young Boy Ought to Know," etc., books that should always be placed in the hands of young people of the appropriate age and sex. He has demonstrated that he understands the young and knows how to adapt important truth to their understanding; and, as it is always the case that what proves interesting to children will also interest grown people, it will be found that these books of his will entertain and instruct the old as well as the young. C. S. GARDNER.

The Church and Modern Men.

By William Scott Palmer. Longmans, Green & Co. London. 1907.

One cannot withhold sympathy from those devout and progressive souls whose intellect and conscience cannot resist the spirit and tendencies of modern thought, and who cannot divest themselves of the prejudice that the hope of religion lies in the Roman church. They are in a truly pitiable state. That church is resisting modern thought with increasing strenuousness and reacting into deeper obscurantism, while these followers of a forlorn hope are striving to bring the Vatican around to a more reasonable and progressive attitude of mind. Their struggle is a truly pathetic one. This book of Mr. Palmer's is a very able expression of the protest of the liberal Catholics against the reactionary tendencies at Rome. He makes an able and eloquent plea for the system of religious thought represented by Abbe Loisy and Father Tyrrell, who have adopted a liberal theology and are yet seeking to maintain loyalty to the Catholic church, although Mr. Palmer himself is affiliated with the church of England. Speaking against the proposition for the liberal Catholics to sever their connection with their church, he says: "The practical alternative seems to faithful Catholics a religion of more or less tempered individualism, and although they cannot and do not deny that the governors of the Catholic church, in their misguided efforts to suppress individualism, have ended in a sustained and systematic attempt to suppress our divine-human freedom, yet they hold that the church re-

mains, and will ever remain, the chief witness before men of the will of Love, the supreme expression, the one resplendent earthly symbol, of the brotherhood of Divine Sons who are in living relationship with the Father of all." He looks forward hopefully to a regenerated Catholic church which shall be able to draw into organic fellowship all faithful souls and so realize the persistent hope for the organic unity of Christendom. "To the observer of the present state of things it seems that Catholic Christendom stands in face of a choice between the organized Catholic Society—the Catholic church—on the one hand, and individualistic disintegration on the other." The brilliant author may be right in this statement, but if so it seems evident to one who has grasped the principles that underlie the modern movement that the latter rather than the former alternative will be realized. An acquaintance with the laws of institutional development does not lead to the expectation that the Catholic church will be liberalized. Its constitution would have to be radically altered. And one cannot read the Pope's late deliverance against "Modernism" and then read this volume and see even in the long distance any prospect of a reconciliation. C. S. Gardner.

Social Aspects of Religious Institutions.

By Edwin L. Earp, Professor of Sociology, Syracuse University. New York, Eaton & Mains.

The appearance of a book upon this subject is significant, more significant, indeed, than the contents of this volume. The application of the principles of sociology to religious institutions is indicative of a distinct and important trend of thought, and is destined to impart a fresh and vital interest to the study of the polity, history and work of the church. This book is a pioneer essay in this field. The author tells us that it "is not intended to give a full treatment of the subject worded in the title and outlined in the chapters it contains, but is, rather, designed to introduce the student to this most interesting and important field of sociological investigation". And this is all that can be fairly claimed for the book. For while it deserves a reading by ministers and Christian workers because it is a

serious and worthy attempt to break new ground in a very rich field of study, it must be said that it does not exhibit a very strong grasp of the principles of sociology nor make a thoroughgoing application of them to the development and operation of religious institutions.

But if the discussion is somewhat superficial, the titles of some of the chapters indicate that the author is conscious of the riches that lie further afield than he has ventured in this volume. Some of these suggestive titles are as follows: "The Social Aim of Religion"; "The Sociological Interpretation of Religious Facts"; "Religious Institutions and the Social Conscience"; "The Social Ideals of Christianity". Under the title, "Religious Institutions and Social Betterment", he has this paragraph, which indicates very well the scope of his thought: "If the chief object of religion is to develop the complete and abundant life, then the field for religious institutional activity is mankind wherever found, and its work is not complete when its message has been delivered to the individual or the social group, but must continue until mankind is organized and integrated for the greatest social efficiency of the individual and the group, for their reciprocal development of the better and fuller life."

The thought of the book is not very profound, its material is not very well organized, its style is somewhat crude; but its tone is healthful, and to its readers it will give an impulse toward a deeper study of the sociological function of religious institutions, a study which ought to be added to the curriculum of every theological seminary in the land. C. S. Gardner.

Social Psychology. An Outline and Source Book.

By Edward Alsworth Ross, Professor of Sociology in the University of Wisconsin, author of "Social Control," "The Foundations of Sociology," "Sin and Society," etc. New York, The Macmillan Co. 1908.

In the first sentence of the preface the author says: "It requires some hardihood to put forth this, the pioneer treatise, in any language, professing to deal systematically with the subject of social psychology. In spite of infinite pains and thirteen years of experience in university teaching of the subject, I feel sure this book is strewn with errors."

However many errors may be discovered in this treatise, and doubtless there will be many, Professor Ross has rendered a distinguished service in giving it to the public. The subject is one of fascinating interest and its study is of very great practical value. Social psychology he defines as "the study of the psychic planes and currents that come into existence among men in consequence of their association." He limits it strictly to the study of those psychic uniformities that arise from the mental contacts of men with one another. Those uniformities that have their origin in the direct action of common physical environment, or in similar conditions of life, or in race endowment he excludes by definition from the data of social psychology. But he does not seem to hold himself in the discussion rigidly to the limitation of his subject matter. In his interesting chapter on "Conditions Affecting the Sway of Custom", he discusses such matters as physical isolation, house-life, illiteracy, sedentariness, lack of culture, contacts, etc., many of which "conditions" are not strictly social according to the definition. The fact is that the "mental interactions" of men are so profoundly affected by economic, racial, and occupational conditions that it is practically impossible to discuss them separately.

The key to psychic social phenomena is mental suggestibility, on which he gives an interesting chapter without adding anything new to the views of Sidis, Baldwin and Cooley. In the discussion of "The Crowd" and "The Mob Mind", there are three chapters dealing with a phase of social study which has attracted a great deal of attention since Le Bon's epoch-making but extravagant work appeared, and which is of the utmost importance in these days of mob-law and related phenomena. The chapter on "Fashion" this reviewer does not find so satisfactory. It is only half a truth that "the ultimate *raison d'etre* of fashion is the passion for self-individualization". A woman dreads to be out of the fashion because it individualizes her too much. It is a mode of identifying oneself with a group with which for some reason one desires to be classed. The author is right in saying that "it embraces two distinct processes—imitation and differentiation".

The body of the book is occupied with an elaborate discussion of conventionality and custom. Conventionality he defines as "a psychic plane resulting from the deliberate, noncompletive, non-rational imitation of contemperaries"; but he does not explain how imitation can be at once "deliberate" and "non-rational". Custom is defined as "any transmission of psychic elements from one generation to another.". Conventionality and custom are thus distinguished from one another. One is the imitation of contemporaries; the other the imitation of our forerunners. One cannot read the brilliant discussion of these themes without being surprisingly and profoundly impressed with the part which these two great influences play in our lives. No man who has not given extensive study to this subject can realize how inextricably his life is interwoven with that of his ancestors and contemporaries and how little independence and originality he has, nor can he realize how difficult a thing it is to break these intangible and invisible bonds by which he is held to his niche in the social life of the world, nor can he fail to be impressed with the importance of delivering the great mass of men from too servile a bondage to these great tyrants of his soul, conventionality and custom.

The remainder of the book is taken up with brief but suggestive chapters on "Rational Imitation", "Interference and Conflict", "Discussion", "The Results of Conflict", "Union and Accumulation", "Compromise", "Public Opinion", "Disequilibration", in the last of which he discusses the forces and processes by which the tendency of society to settle into a stable equilibrium is counteracted.

The book is not without crudeness, as was to be expected in a pioneer work; there are faults of judgment, hasty and unwarranted conclusions, a style which sometimes sacrifices scientific balance and discrimination to a taste for epigrammatic pungency, and a manifest disinclination to treat religion always in a proper way; but despite all defects it is a book of great value, and preachers of discrimination could hardly fail to be enlightened and benefited by it. C. S. Gardner.

Standards of Public Morality.

By Arthur Twining Hadley, Ph. D., LL.D., President of Yale University. The Macmillan Company, New York. 1908. 12 mo., 158 pp. $1.00 net, by mail, $1.10.

A worthy second of The American Social Progress Series, edited by Samuel McCune Lindsay, Ph. D., originally delivered as lectures on the John S. Kennedy Foundation in New York. Though President Hadley in the preface modestly designates it a "short and unpretending book", it possesses the shining qualities of good sense, timeliness, philosophic breadth and crystal clearness for which the author is noted. Certainly, if any one take up the book a few years hence, he will find that, though the events in the foreground have changed, the underlying principles, here so clearly discerned and so courageously and aptly applied, yet remain in their pristine value. The subjects dealt with are living questions in the minds of thousands of students of our concrete American social and political life, questions that constitute real problems of our present day life, social, industrial and political, and they are dealt with in no mincing, irresolute, hazy or half-hearted way, but with singular directness and vigor and with a commendable appreciation of the great, fundamental, ethical principles involved: "The Formation of Public Opinion", "The Ethics of Trade", "The Ethics of Corporate Management", "The Workings of Our Political Machinery", and "The Political Duties of the Citizen".

President Hadley well reminds us that the thing that governs us is public opinion—"not the nominal public opinion of creed or statute book, but the real public opinion of living men and women". "This dependence upon public opinion is not simply a present fact; it is a necessary basis of all free government." "It is because men want to do what others approve, and because they despise themselves unless they conform their own conduct in some measure to the standards and needs of those about them, that constitutional government is possible." "The chief cause of difference between our private and our public morality is that public sentiment is clear in the one case and

obscure or self-contradictory in the other." "Society has not had the time to watch the consequences of selfishness in business and in politics as it has watched the consequences of selfishness in private life." He shows with singular cogency that, applied selfishly, for the benefit of different classes or interests, rather than for the public good, even liberty, democracy and constitutional law are inconsistent in their results, and any one of them so applied may become dangerous to the stability of social order. The chapter on "The Political Duties of the Citizen" is eminently sensible and timely and deserves to be studied and heeded just now. No lesson more urgently needs to be taught and learned in Kentucky, and in America at large, just now, than that inculcated in the closing pages. If, says President Hadley, men try to make liberty a pretext for getting rid of all control except that which is furnished by their own desires and whims and wishes, it will be taken away by force of circumstances. The Athenian democracy, when composed of men trained in self-command, furnished a magnificent instance of what freedom can do in government, and in morals, in art and literature. But the children of the men who made Athens great could not endure the discipline which their fathers voluntarily accepted. By defiance of law and pursuit of individual selfishness they brought the State to its fall. The Roman freedom lasted longer, because the Romans were trained in a sterner discipline; but when freedom with them became a pretext for selfishness Rome in turn fell. "I am no pessimist," says President Hadley, "but the peril with us here and now is great enough to make it worth while to impress upon every citizen the duty of inculcating respect for law, even when the law hurts him". Then he raises this significant note of warning: "It is the underlying spirit of philosophical selfishness which is the chief elements of danger—the theory that if each man does what he really wants to do, things will all go well. Every nation that has accepted this philosophy has begun to ride to its own destruction." "It has become the paramount political duty of every man, whatever his position in the State, to defend the sacredness of law." Is it not so? Geo. B. Eager.

Supreme Things.

By Jas. G. K. McClure, President of McCormick Theological Seminary. Fleming H. Revell Company, New York. 12 mo., 159 pp. Cloth, 75 cents net, by mail 85 cents.

These addresses to college men at Harvard, Yale, Cornell, Princeton, Illinois, Wisconsin and Chicago are not only full of wholesome truths for young men, but are good examples for the preacher of how to say the things that need to be said to-day to college young men. The eight "Supreme Things" dealt with by President McClure are: "The Supreme Revelation", which is summed up in John 3:16; "God So Loved the World", etc.; "The Supreme Obligation", which is love to God and man; "The Supreme Virtue", which he conceives to be reverence; "The Supreme Art", which is to use wisely what we have; "The Supreme Resource", found in "The Things That Remain", after all youthful illusions have been dissipated; "The Supreme Test", that which is applied in proving our capacity for true friendship; "The Supreme Mission", that of the prophet, and to-day particularly of the preacher and pastor; "The Supreme Temper", the sober mind, balance, reasonable self-restraint. It is a question if the adjective "supreme" is not sometimes misapplied, i. e., if some of the "supreme things" here cited as such deserve the superlative. But of one thing we are sure, Dr. McClure illustrates what he calls "The Supreme Temper"; he is eminently sober-minded, he shows a true balance and reasonable self-restraint in his thinking and in his way of putting things, and, to a signal degree, the American quality of directness. GEO. B. EAGER.

Talks on Religion.

By Henry Bedinger Mitchell. Longmans, Green & Company, New York. 1908. Cloth, 325 pp., $1.50 net.

These "Talks" rise clear above the common place. They are full of life, deal with the latest phases of thought on Religion, and are marvellously stimulating. The sub-title suggests the unique character of the book—"A Collective Inquiry—Recorded by Henry Bedinger Mitchell." The object of the "inquiry" was the re-examination of the fundamentals of religion. A varied company was actually engaged in this "inquiry" in a series of conversational club meetings last winter. It was

drawn partly from among the professors of a great university, partly from the business, literary, and ecclesiastic life of the city adjacent; and so represented widely varying types of character and mental outlook. They were alike, however, in this, all had known the discipline of exact thinking. So here we have a record of this "collective inquiry", and not the work or thought of one man. The book claims this merit theme, that it is a faithful transcript of actual conversations between men, some of whom enjoy international reputations, and nearly all of whom have attained distinction in their own fields, whose names are withheld, but whose occupations are given; and that every opinion put forward by them was honestly advocated. Among the participants are a professor of Mathematics, who is also a student of Religion; a historian, known for his researches into the History of the Middle Ages; a professor of Philosophy; a professor of Zoology; an Orientalist, best known for his translations from the Upanishads; a clergyman of the Protestant Episcopal Church; an editor of a religious journal; a professor of Biology; a banker; a professor, who is one of the foremost exponents of Pragmatism; a professor of Anthropology; "The Oxonian", a churchman much interested in Psychology; "The Logician", an instructor of Logic, and "The Youth", an assistant in Philosophy.

The questions discussed in the prosecution of the inquiry are as follows: "The Nature of the Inquiry-Aspects of Religion"; Christianity and Nature"; "Evolution and Ethics"; "Collective Life and Consciousness"; "Power, Worth, and Reality"; "Mysticism and Faith;" "Organization and Religion"; "Signs of the Times—the Renaissance of Religion"; and "Has the Church Failed?—The Outer and the Inner Life". Three chapters have proved of special interest to the reviewer, those on "Mysticism and Faith", "Signs of the Times", and "Has the Church Failed?". What the "Talks" have to say "On Professor James", and the reigning current themes, "Individualism", and "Pragmatism", will prove interesting, we are sure, and richly informing as to the present phases of thought on those much debated subjects. There is more than a suggestion of Harvard and Boston on many a page of the book." Geo. B. Eager.

Four Aspects of Civic Duty.

By William Howard Taft. Charles Scribner's Sons, New York. 1908. Cloth, 12mo., 111 pp. Net, $1.00; mail, $1.10.

The first of an interesting and timely series of books on questions of Citizenship, the others being "Freedom and Responsibility", by President Hadley, of Yale; "The Citizen in His Relation to the Industrial Situation", by the late Bishop Potter, of New York; and "American Citizenship", by Associate Justice Brewer, of the U. S. Supreme Court. Of the four aspects of duty considered by Mr. Taft, three are dealt with from the point of view of actual experience, and the fourth from that of prospective experience. The first point of view is that of a Recent Graduate of a University; the second, that of a Judge on the Bench; the third, that of Colonial Administration, and the fourth, that of the National Executive. It is suggestive and interesting to note just now that in his address on "The Duties of Citizenship From the Standpoint of the National Executive", the worthy candidate for the Presidency says: "It is vastly better [than to attempt any restraint of the license of the press] if the Executive only realizes the truth that the injustice, comment, and unjust criticism, and the deliberate misrepresentations that sometimes do characterize articles in the newspapers, should be left to lose their effect by the gradual discovery of the actual facts, and of the injustice of the criticism, in the events which follow." "Our people are intelligent and keen." Some religious leaders may, now and then, find a crumb of comfort in such reflections. The book is characterized throughout by Mr. Taft's well-known good sense, balance and breadth of view, and is well printed on good paper. GEO. B. EAGER.

The New Encyclopedia of Social Reform.

Edited by William D. P. Bliss, Editor-in-Chief, and Rudolph M. Binder, Ph. D., Assistant Editor, with the co-operation of many specialists. New Edition. Funk & Wagnalls Company, New York and London. 1908. 1321 pp.

This is not a revision of the old edition, but a new book,

save for a few historical and economical articles, the subjects of which need no new treatment—although many even of these have been either revised or completely rewritten. The work is, therefore, much more comprehensive and complete. Reliability has been sought by having every article written by some specialist. Statements of reform have been written by a believer in reform, but in each case a statement of the opposing view will be found also—as for example, on page 53 an article on "The Anti-Saloon League", setting forth its objects and methods, is offset by an article on "The Anti-Puritan League", which "seeks to enrol those who resent Puritan domination, so that they may become as potent a force at elections as the Puritians are at the present time". Serviceableness has been sought by making the work, while accurate and scholarly, yet popular and not technical. The book is for general works and students. Hence books referred to are mainly those available to English readers, and articles have been arranged, as to length and quality, with this idea of serviceableness in view. To the more important articles are appended brief bibliographies of the best available books on the subjects, which will prove of great value to students at a distance from the great libraries and dependent upon such help. A few great subjects, such as religion, science, etc., that concern both the individual and society, are treated only in their social aspects. The aim throughout has been to give on all the broad range of social reform, the experience of the past, the facts of the present, the proposals for the future; but as the editor aptly says, it must be remembered that statistics and statements in social reform are like the endeavor to count blossoms in springtime, even while the count is going on new blossoms are appearing, while not seldom a sudden chill wind carries some blossoms, which have been counted to the ground before the tally is complete. It is springtime in social reform, and spring can never be put into a book.

GEO. B. EAGER.

V. MISCELLANEOUS.

How to Dress a Doll.

By Mary Morgan. Henry Altemus Co., Philadelphia. 1908. Price, 50 cents.

There is not much theology in this book, but it is good theology to brighten a child's life as this little book will do.

ELLA B. ROBERTSON.

Five Months on a Derelict.

By Edwin J. Houston. Griffith & Rowland Press, Philadelphia.

A very good story of the sea with sailors' yarns and much interesting information concerning derelicts, ocean currents and winds. It will specially interest and instruct boys.

W. J. M.

The Nun (*L'Iolee*)

Fourth Edition. $1.00 net cloth.

Redemption (*De Fonte Son Ame*).

From the French of René Bazin. $1.25 net. Charles Scribner's Sons, New York. 1908.

Much is being said now about the function of the modern novel. Well, the important thought to keep in mind is that, while as a literary form fiction is steadily moving forward toward a goal that at present is still too remote to be more than dimly seen, there is no need to trouble ourselves greatly about either its theoretical or actual function. The thing to do is to judge each separate novel on its own merits. If it is written solely to amuse and worthily fulfils its purpose, then it is a good book after its kind. If it is what Mr. Marion Crawford calls "that odious thing, a purpose novel", and also accomplishes its mission—in a triumphant way—then it also is a good book, after its kind.

These books of Rene Bazin are distinctly "purpose novels". *The Nun* (*L'Isolea*), now in its fourth edition, is said to have been the most-talked-of novel in France; and now *Redemption* (*De Fonte Son Ame*) takes its place along side of it for popularity. Both are sincerely pro-Catholic. *The Nun* sets forth the tragedy, the pathos and the injustice (from the Catholic point of view- of the workings of the new law of the Separation of Church and State in France. *Redemption* is the delineation

and story of a young milliner, born for success and joy in life, awakened by the sadness and poverty about her, until she conceives an all consuming passion for the poor, and, thrilled with faith in the sacredness of her mission, is impelled at last to give up the man she loves, and the uncle who has reared her, to enter "the sisterhood of service". Both books idealize the life of the nun, and sincerely enough, glorify Catholicism. There is a suggestion of Daudet in the style; the same simplicity touched with poetry, the same intermingling of nature's moods with man's. Yet the style lacks the realistic vividness and vigor of a Hugo, or a Zola. Still there is a subtle descriptive power, imparting a haunting quality which makes one feel instead of see, which together with his delicate ability to unravel the skeins of simple souls, goes far to account for Rene Bazin's widespread popularity in France to-day.

GEO. B. EAGER.

The Country Town.

By Wilbert L. Anderson, with introduction by Josiah Strong. The Baker & Taylor Company, New York. 1906. 12 mo., 307 pp. $1.00 net, by mail, $1.10.

The title page suggestively calls this book a study of rural evolution. It treats of the vital interests of a full half of the modern world. The author is profoundly convinced that it is time to attempt a careful survey of this whole region, into which adventurers have pressed rashly, and from which explorers have brought disheartening reports. To tell the truth is better than to be an optimist, but one may count himself fortunate who can both be truthful and optimistic. The aim here is to set forth rural changes in their historical, scientific and social aspects. The author shows himself no mean master of his subject and his method. He justly hopes that a cheerful view of conditions and tendencies in this region that affords so many ambushes for the advocates of despair will be easier for those who follow him in these discussions. Dr. Strong pronounces this a much needed and valuable book. The author not only has faith in the future of the country town, but he is able to render a reason for the faith that is in him. His confidence is based on the results of a close and scientific scrutiny

of the complex influences which are at work upon the population of country communities. As Dr. Strong says, families run out both at the top and at the bottom of the social scale; in the great middle class lies the hope of society, and it is this class that is to be found chiefly in the country. The author doubts if the decadent rural towns are as bad as the city slums. But he rests his argument upon the favorable showing of the country as a whole as compared with the city as a whole. The reason that crime flourishes in certain rural communities is that there is such lack of education, moral and religious training, uplifting examples, in short, a lack of favorable environment, and not, as some say, a lack of individual stamina. The book is a trumpet call to more liberal, and hopeful and patient effort for the education and the evangelization of this sadly neglected and disparaged half-world. The issue depends in every community upon tactful, patient, generous, consecrated and hopeful activity. Here is a loud call to missionary zeal.

GEO. B. EAGER.

The Social Duty of Our Daughters.

By Mrs. Adolphe Hoffmann. Vir Publishing Company, Philadelphia 1908. Cloth, 69 pp. 35 cents net.

The author of this beautiful little book is a cultivated Christian mother and writer, of Geneva, Switzerland, who has achieved shining prominence in European reform work. She here addresses to mothers and their daughters who are budding into womanhood a message that is exceptionally frank, but never indelicate, on the dangers of girlhood and young womanhood, and the sacredness of wifehood and motherhood. "I am writing this frankly," she says, "in the interests of our daughters, nay, still more, for the sake of our dear children—fully convinced that one of the first social duties of woman is that of sacred motherhood—of a motherhood consecrated to the welfare of others". "To enter upon relations out of which a new being may come into existence branded with the stigmata of corruption, shame and vice, is anti-social, and just as much a social crime as an act of immorality." "Is it not this, even more than unchastity, which constitute the guilt of girl-

mothers?" It is a worthy number of the series known as "The Sex Series", or "Pure Books On Avoided Subjects", which are not gotten up "just to sell". GEO. B. EAGER.

The Religious Teachers of Greece. Being Gifford Lectures on Natural Religion delivered at Aberdeen.

By James Adam, Litt. D. Edited with a memoir by his wife, Adela Marion Adam. Edinburgh, T. & T. Clark. Imported by Charles Scribner's Sons, New York. 1908. Pages lv, 467.

There is a pathos about this noble volume, the *magnum opus* of the distinguished author. He died before the volume was printed, though the lectures were actually delivered at Aberdeen and created widespread interest.

Mrs. Adam has written a beautiful and sympathetic memoir that tells the story of early poverty, longing for learning, struggle for mastery in Aberdeen and Cambridge, and supreme victory as Fellow and Tutor in Emmanuel College, Cambridge. He had great love for Greece and his lectures were highly appreciated.

The book in question cannot be called popular in the usual sense of that term, but it is intensely interesting to one of scholarly attainments and tastes. By religious teachers he means the poets and philosophers. These include indeed most of the greatest minds of Greece from Homer to Plato. We have thus a definite contribution of great value to the understanding of Greek thought on the highest themes. It is needless to say that the student of the New Testament finds help here in his approach to the World of Christ and Paul.

Prof. Adam makes much of the jealousy between the Greek poets and philosophers, but shows how they contributed mutually to the development of Greek ideas. The book is a treasure for the scholar. A. T. ROBERTSON.

My Pets.

By Marshall Saunders, author of Beautiful Joe. Illustrated by Charles Copeland. Griffiths and Rowland Press, Philadelphia. 1908. Pages 283. Price $1.25.

This is a beautiful volume for a child and will create love for the animals all about one. The pictures are numerous and

the comments delightful. At the back of the book the author has some blank pages for the child to make a list of his own pets. It is one of the prettiest books of the season.

ELLA B. ROBERTSON.

VI. MISSIONS.

The Nearer and Farther East. Outline Studies of Moslem Lands and of Siam, Burma, and Korea.

By Samuel M. Zwemer, F. R. G. S., and Arthur Judson Brown, D. D. New York, The Macmillan Co. 1908. Pp. 325. Price, 50 cents net.

This book is the eighth in the series of text-books prepared and published by the Central Committee on the United Study of Missions. It consists of two distinct parts. The first consists of four chapters of outline studies of Moslem lands by Zwemer; the second consists of three chapters, one each on Siam, Burma and Korea, by Dr. Brown. Dr. Zwemer's views of the Moslem lands, peoples and religion are well known from his various publications which have already appeared. These outlines, prepared for young people, are well done. In addition to the text there are references to other literature which will assist pastors and leaders in more thorough preparation. It is a good introduction to the subject.

Dr. Brown's chapters on Siam, Burma and Korea are excellent. He treats, briefly of course, the land, the people, their religious, moral and social condition, the progress and outlook of missionary labor. It would be hard to find clearer and more satisfactory treatment of any of these countries in the same space. The book can be commended heartily to all mission study classes interested in the subject treated.

W. J. MCGLOTHLIN.

The World-Call to Men of To-day. Addresses and Proceedings of the Men's Missionary Convention, held in Philadelphia, Feb. 11-13, 1908.

Edited by David McConaughy. The Board of Foreign Missions of the Presbyterian Church, U. S. A., New York. Pp. 323. Price, $1.00.

This missionary meeting in Philadelphia was a notable and, it is to be hoped, a significant one. No such meeting was ever held before it—a meeting of men exclusively, largely laymen,

many of whom had themselves visited the foreign fields at their own expense. They were present to inform and inspire their brethren at home.

As the meeting was in itself notable and significant, so many of these addresses are notable. They are classified under the following heads: "The Call of the World," "The Call of God," The Response of the Church in the Past," "The Present Response of the Church," "The Response for the Future." Among the speakers were such men as John R. Mott, Robt. E. Speer, W. T. Ellis, J. Campbell White, and others scarcely less notable. Pastors will find the volume inspiring and encouraging in a marked degree. W. J. McGLOTHLIN.

China in Legend and Story.

By C. Campbell Brown, Missionary of the China Mission Society. Fleming H. Revell Co. 1907. Pp. 253.

The title is a trifle misleading. All the stories were gathered in Chinchew and its environs, one of the interesting old cities of Eastern China. Doubtless they represent Chinese characteristics in general as well as such things can, but they do not represent all of China geographically. They are actual incidents and current stories told by the Chinese gathered from various sources by the author, illustrating the social and religious characteristics of the common people while heathen and after they become Christians. "The object of this book is to show how Chinese people live and think, first when they are heathens, and afterwards when they are Christians." We are prone to think of China as a featureless country inhabited by a featureless people, practical and prosaic, but with little that we designate as human. This book helps us to see that they are flesh and blood, with the same hopes and fears, joys and sorrows, experienced by Western people. As Christians they often show a devotion and steadfastness rarely equaled in Christian lands. The author makes the Chinese as they are live before us, and thereby renders a real service to missions. Many of the stories illustrate the marvelous transformation wrought by Christianity in every phase of their life.

W. J. McGLOTHLIN.

Uganda, by Pen and Camera.

By C. W. Hattersley. The Union Press, Philadelphia. 1816 Chestnut Street.

This book brings before us the present condition now reigning in Uganda. Since the visit of Livingstone in 1875 this country has held a new interest for us. The door has been opened, the natives asked Livingstone to send some one to them to "show them the way". For thirty years this people has profited by the missionaries' teaching and presence. Old superstitions have been supplanted by a knowledge of Christian life. It is not dangerous to life now to go to Uganda, but a new difficulty meets the teacher. The open door brings some strange influences from Europe and from India, which are often in direct antagonism to those of the missionary.

Mr. Hattersley has proven by his work in this country that Uganda must be reached through the imparting of sound education. Schools have been established and the work so slow in the beginning is now making rapid strides. The young chiefs, the old men, the children are all seeking and obtaining the knowledge which brings light to their minds and salvation to their souls. Mr. Hattersley tells in a very interesting manner many of the customs and habits of these people. The illustrations are excellent, being taken from photographs.

M. B. M.

A Struggle for a Soul. And Other Stories of Life and Work in South India.

By Edyth Hinkley and Marie L. Christlieb. The Union Press, 1816 Chestnut St., Philadelphia.

These sketches from life are told by two Bible women whose work led them in daily contact with the people of South India. Our interest increases and our hearts warm as we read from page to page of the struggle of many of the darkened lines to gain light. Of how patiently these light bearers seek from day to day to tell the story of a risen Lord—a God not made of wood and stone. Sometimes the task seems in vain for so deeply is superstition rooted, but the followers of the Cross go bravely forward, speaking here, helping the sick there, caring for the needy—God himself takes care of the results.

After reading these leaves from the diaries of these two Christian women, who have been in daily sympathetic contact with all classes of the people, one realizes the conditions under which missionary work is being carried on in the rural district of Southern India. M. B. M.

The Morning Hour of American Baptist Missions.

By Albert L. Vail. American Baptist Publication Society, Philadelphia. 1907. Pp. 477.

Dr. Vail has rendered the cause of missions and the Baptist denomination an important service in this work. It deals with the missionary history of the denomination in America during the first 175 years of its existence, that is from 1639 to 1814. It begins with the missionary work of Roger Williams among the Indians of New England and culminates with an account of the organization of the Triennial Convention in 1814. The author shows from an abundant knowledge of the extant material that the Baptists have always been actively engaged in missionary endeavor. At first it was done at the impulse of individuals and churches, then it became the work of associations, then arose societies of various kinds and finally the great national society. No Baptists opposed missions until after the end of the period. Inactivity was not due to opposition but lethargy. At first it was "Home Missions," the association, the frontiers, the Indians; but here and there was thought of the great unsaved world even before Carey went forth to India. Many of the Baptists had followed his work with the deepest interest from the beginning, had contributed to it, studied it and prayed for it. There were missionary societies of various kinds for men and women, especially in New England, New York and Pennsylvania; also in South Carolina, especially in Charleston. These had aroused much missionary interest throughout large sections of the denomination before the conversion of Judson and Rice. The author effectually disposes of the idea that missionary interest in the Baptist denomination was due to that important event. That did serve to crystalize and organize the interest. Those conversions and the work of Rice served to diffuse interest

much more widely, but the author believes (and with good reason in the opinion of the reviewer) that the Baptists were as deeply interested and as well informed about missions as any other denomination in America, possibly more so.

There are some blemishes of style such as the repetition of "such was," "such were," etc., at the opening of paragraphs in the earlier part of the work, the use of "feeled" (p. 10), "sported several names" (p. 125) and some others. But the style occasionally rises to eloquence and in general is clear and vigorous. The statements are accurate and the conclusions cautious, leaving the reader perfectly clear as to what is fact supported by evidence and what is conjecture or inference. It should be repeated that this work is a valuable addition to our Baptist literature. W. J. McGlothlin.

The Divine Right of Missions, Or, Christianity the World-religion and the Right of the Church to Propagate It. A Study in Comparative Religion.

By Henry C. Mabie. American Baptist Publication Society, Philadelphia. Pp. 117.

This little book consists of two papers or parts, the first part, entitled, "Christianity, the World Religion," was read before the Congress of Arts and Sciences of the St. Louis Exposition in 1904; the second appeared in the "American Journal of Theology" in 1907 in a symposium on the question, "Has Christianity the Moral Right to Supplant the Ethnic Faiths?" Dr. Mabie is eminently fitted by temper, extended travel, long experience and profound study to deal with this fundamental question in the spirit of fairness, frankness and thoroughness. He believes profoundly in the essential universality of the Christian religion, that it brings immeasurable blessings to every land and people who accept it with thoroughness; at the same time he recognizes the truth and goodness in other faiths and believes they constitute avenues of approach for the introduction of the true religion. The author maintains that it is not simply the right but also the duty of Christians to employ every available means for the propagation of the faith. The fundamental reason is the obligation of every

Christian to share his good things with all others. There is no question of forcible supplanting of other religions, but only the offering to other peoples of the riches of our religion. The book is a most valuable and stimulating discussion of the great question of Christian obligation to the world.

W. J. McGLOTHLIN.

The Age of the Revolution. Being an Outline of the History of the Church from 1648 to 1815.

By the Rev. William Holden Hutton, B. D. The Macmillan Co., New York. 1908. Pp. 301. Price, $1.50 net.

The series of which this volume is a part is known as "The Church Universal." That this title would be utterly misunderstood by most readers is shown by the following quotation from the author's preface: "In this volume I have restricted my work to the history of those religious bodies which believe episcopacy to be of the *esse* of the Church and which claim to have, and appear to me to have, preserved the succession of bishops according to the ancient rule." The bodies which measure up to this standard, according to the author's views, are the Catholic, Eastern and Anglican churches. Accordingly to these he largely confines his attention, casting an occasional side-glance at some other individual or body. Within these limitations the author has done very good work, except that no man can properly write the history of his own communion while he pays so little attention to others. It is also difficult to see why this period is called the age of the revolution. It culminated in the French Revolution, but most of the period was as calm and colorless as any in Christian history. All in all the work is a very good outline of the ecclesiastical side of the history of the communions with which the author deals. It is provided with a brief bibliography and good index.

W. J. McGLOTHLIN.

Isaac Taylor Tichenor, the Home Mission Statesman.

By J. S. Dill. D. D. Nashville. Sunday-School Board S. B. Convention. 1908. Pp. 168. Price, 50 cents.

Dr. Tichenor, the subject of this sketch, was for many years one of the foremost figures among Southern Baptists. It was

his vision and voice more than any other perhaps which stirred them to an appreciation of the great need and great opportunity in their midst. He was "the Home Mission Statesman." The story of his life has been well told by his son-in-law, Dr. Dill, in the first seventy-five pages of this work, while in the remaining pages there are personal estimates and some characteristic productions from the pen of Dr. Tichenor himself. The whole makes a very readable, instructive and valuable volume. The mechanical work of the volume is excellent.

W. J. McGlothlin.

VII. BIBLICAL INTRODUCTION.

Roman Catholic and Protestant Bibles Compared. The Gould Prize Essays.

Edited by Melancthon Williams Jacobus, D. D. Second Edition. Scribner's Sons, New York. 1908. Pp. 361.

A statement concerning the attitude of the Catholic church toward the Bible made by a priest in correspondence with Miss Helen Gould induced her to offer three prizes for the three best essays on the Catholic English Bible and the American Standard Bible of 1901. The offer was made to Dr. White, President of the Bible Teachers' Training School, who undertook to carry into execution Miss Gould's purposes. Two hundred and sixty-five essays, limited to fifteen thousand words, were submitted in the contest. Five able judges were selected and after mature consideration unanimously agreed in awarding the prizes to the essays which are here published. In this second edition illustrative diagrams, extensive notes and a composite bibliography are added and constitute a valuable feature of the volume. The essays are a popular presentation of the origin, history and characteristics of the two English Bibles. The first-prize essay, by Dr. W. T. Whitley, of England, is a production of great merit. It is packed full of information, is backed by mastery of the subjects at first hand and will be found as valuable to scholars as interesting to the ordinary reader. It is a production of the first order. The others will be read with profit. W. J. McGlothlin.

The Peculiarity of the Bible.

By Conrad von Orelli. Professor in the University of Basle, Germany. Eaton & Mains, New York. 1908. Pages, 84. Price 40 cents.

The purely naturalistic explanation of Jehovah worship is here stated and refuted. The various Semitic parallels are disposed of and the author shows the early existence of lofty worship of God as supreme. The character of God in the Bible is unique and harmonious and fully revealed in Jesus. The book is well done. A. T. Robertson.

The Story of the Revised New Testament. American Standard Edition.

By Matthew Brown Riddle. The Sunday School Times Company, Philadelphia. 1908. Cloth, 89 pp.

This story told by one of the American Company of Revisers gives many interesting facts not known to the public. The account of the preparation of the Standard Edition of the American Revised New Testament has never been published before. Thirty-five years have passed since the work began, and many letters of inquiry have revealed the fact that little is known and a growing desire is felt to learn about the details of the story. This scholarly, yet popular, sketch by Dr. Riddle, of the Western Theological Seminary, of Allegheny, Pa., will, beyond doubt, meet a long-felt want. Especial interest will be awakened by what the author has to say in the closing chapters, not only on the preparation, but also on the reception and the distinctive features of the American Revised New Testament. Geo. B. Eager.

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